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St. Bartholomew's Hospital Journal,

MARCH 14th, 1897.

"Æquam memento rebus in arduis
Servare mentem."—*Horace*, Book ii, Ode iii.

A Chapter from the History of Cannabis Indica.

Being the Mid-Sessional Address delivered before the Abernethian Society, January 14th, 1897.

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HAVE described the subject on which I propose to speak to you to-night as "a chapter from the history of cannabis indica." Before I go further I wish, in order to prevent misconception or disappointment, to offer a few words of explanation and apology. When your Society honoured me by an invitation to deliver this address, I felt that, highly as I esteemed this honour, I ought to decline. I felt that it was impossible for me, who have abandoned medical studies for nearly ten years, to speak profitably on any medical topic to you, who are actively pursuing

these studies, and drawing knowledge of them from the fountain-head. Even if I remembered all that I knew of medicine ten years ago, it would in no small measure, no doubt, be obsolete; for Science advances quickly, and those who cease to yield to this exacting mistress a whole-hearted devotion are soon left far behind. Moreover I have always considered that it is in the medical schools that the best, clearest, and most lucid exposition is to be found; nay, it is in the medical schools that I have listened to some of the finest and most eloquent discourses which it has been my privilege to hear. Therefore I feared that, even if I could find a subject worthy of your attention, I should not be able to deal with it in the manner to which you are accustomed, and which you have a right to expect.

However I was urged to accept, and my own inclination lay in that direction, for I was glad to have an excuse for revisiting the hospital where I spent three such profitable and pleasant years, and to which I am indebted for so many valuable lessons susceptible of a far wider application than the actual practice of medicine. I therefore consented to deliver this address; but having done so, I found no small difficulty in selecting a subject. You would naturally suppose that a year spent in Persia by one possessing at once medical qualifications and a competent knowledge of the language, must have supplied plenty of interesting experiences. It did so,—experiences sometimes pleasant, sometimes the reverse; and amongst them one in which I hope that none of you will ever participate; I mean the rapidity with which a theoretical or book knowledge of medicine will evaporate when not confirmed and fixed by practical experience.

And so I ran over in my mind a variety of subjects, without finding one which appeared satisfactory,—one, I mean, on which it seemed likely that I could tell you anything which you might care to hear and about which you could not derive better information from other sources. I thought, for instance, of telling you something about the practice of your Persian colleagues; but then it seemed to me that if you wished to know about the simple and primitive theories which underlie their very ineffectual, or, to speak more correctly, very dangerous and harmful methods of treatment, you would prefer to seek that knowledge directly from the works of Hippocrates and Galen, or from Avicenna, their interpreter to the East. One of the most harmless methods of treatment to which they resort is to write texts from the Qur'an in ink on the inside of a cup, fill it up with water, and administer this inky beverage to the patient.

I next recalled the meetings of the *Majlis-i-Sihhat*, or Board of Public Health, at the *Daru'l-Funun*, or University of Tehran, in which, thanks to the kindness of the late Shah's French physician, Dr. Tholozan, I was privileged to take part; and I remembered listening, as we partook of the excellent tea flavoured with orange juice, without which no Persian function is complete, to a communication from a Persian doctor on the death-rate of the country, and the mortality caused by each of the principal diseases which prevail in it. This seemed to me a more hopeful subject, until I remembered that it had transpired from subsequent inquiries that the statistics incorporated in this plausible report were derived, not, as might be supposed, from the medical practitioners resident in the different districts, but from those whose humble duty it was to wash and prepare for burial the corpses of the dead.

Lastly, I considered my own slight and unwilling essays in the practice of medicine amongst the Persians, and perceived that here also I had no material worth laying before you,—hardly even a suggestion to offer to any of you who may intend to practise in the East, unless it be to emphasise the importance of familiarising your-

selves as far as possible with the actual handling of drugs, and of learning to rely on the simplest, the most portable, and the most durable.

And while thus thinking of drugs there came into my mind the recollection of one particular drug, with which (though it is, I believe, not largely used) I first became acquainted here in this hospital, which even then aroused my interest to such an extent that I made trial of its effects on myself (and, I may add, I have very little desire to repeat the experiment), and which met me again more than once in the course of my travels. The drug to which I refer, Cannabis Indica, or Indian hemp, appears to have been known in Persia in very early times, since, as students of the ancient scriptures of the Zoroastrians assert, allusion is made to it in the Avesta. Since, however, it is there mentioned in connection with drugs employed to produce abortion, I am not sure how far this identification can be regarded as certain; at any rate, there seems reason to believe that in the eleventh and twelfth centuries of our era its properties were but little known in the Mohammedan East. At the present day it is extensively used there, not as a therapeutic agent, but as the inspirer of the wildest pantheistic speculations, the most disordered metaphysical phantasies, and the most incredible visions and ecstasies. It is known generally as *hashish*—an Arabic word originally meaning cut grass or dried herbs,—or by its Persian name, *bang*. Besides this there are special preparations known by special names, such as *chars*, *barsh*, and *hubb-i-nishat*, or “pills of delight,” of which preparations the first is smoked, the last two eaten. When smoked the *chars* is generally placed in the centre of the tobacco-charge of a *qalyan*, *nargilé*, or water-pipe, the whole being overlaid with kindled charcoal. At present, as I am informed by one of my Persian friends, the method most fashionable amongst the dervishes of Tehran is to employ the *bug-i-wahdat*, or “trumpet of unity.” A small piece of paper or cardboard is rolled up into the shape of a funnel, of which the smaller end is placed in the mouth. A piece of *chars*, laid on the lighted end of a cigarette, is then held under the larger end of the funnel, and the smoke of the burning hemp is thus inhaled. The effects of the drug are produced much more rapidly when it is smoked than when it is eaten. Subjectively it produces an extraordinary dislocation of the ideas of time, space, and personality. You do not know where or when or who—I had almost said how many—you are. A minute seems an hour, or an hour a minute. You feel that within you are two or more personalities—a Dr. Jekyll and Mr. Hyde, as it were—commingled, yet each striving to express itself. Or it seems that all those present in the assembly are in reality animated by one spirit, and that the barriers of personality and individuality are, in some inexplicable way, broken down. It is this sensation or illusion which is specially craved after by the dervishes, who find therein a foretaste of that Nirvana, or Absorption into the Universal Spirit, which it is the aim of their pantheistic mysticism to attain; and this is the “unity” alluded to in the name of the *bug-i-wahdat* of which I have spoken. Sometimes, however, the subjective effects of the drug are terrifying rather than pleasing. Common objects—a beetle, a mouse, or a dog—inspire unreasoning fear, or, as it is asserted, there are actual hallucinations. Oftener, perhaps, the effects are ludicrous: one leg seems to be longer than the other, so that it appears impossible to walk, at any rate without leaning against a wall or some similar support; or it seems to the victim that his nose has grown to an inordinate length; or he feels an uncontrollable desire to crawl into his boots, or to do something equally absurd. Persian artists are said to employ the drug in order to give greater vividness and clearness to the mental pictures which they wish to transfer to their canvases; indeed, it is asserted that they actually see as it were before their eyes, as though existing externally, whatever is in their minds. If this be so, one can only regret that their powers of portraying what they see are not commensurate with their opportunities, for certainly the most lenient critic could hardly describe their paintings as lifelike.

If *hashish* has its painters, it has also its poets. The great Hafiz of Shiraz, who flourished in the fourteenth century, hymns its virtues in an ode beginning—

“*Alaya tuti-yi-guya-yi asrar,
Mabada khaliyat shakkar si minqar.*”

“O Parrot, discoursing of mysteries, may thy beak never want for sugar.”

Allusion is also made to it in the great mystical poem of Jalalu'd-Din-Rumi, who lived a century before Hafiz; but he reckons its use a disgrace, like the use of wine, for he says:

“*Nang-i-bang u khamr bar khud mi-nihi,
Ta dami as khwishtan tu va-rahi.*”

“Thou takest upon thyself the disgrace of *bang* and wine in order that thou may'st for a moment obtain deliverance from self.”

However, I must not indulge in further digressions. The point on which I here wish to insist is that Indian hemp has been familiar to the Persians as a narcotic since the end of the thirteenth century, but that during the two preceding centuries the knowledge and use of it were apparently confined to a few,—in fact, to certain members of the secret society, or rather sect, of the Assassins, who derived their name, now associated with murder in general, from the use which they made of the drug *hashish*.

Here I may observe that the etymology of the word “assassin” was not established without a great deal of discussion and conjecture. Caseneuve, ignoring its Oriental origin, proposed to connect it with the Teutonic word *sahs*, or *sachs*, “a knife.” Gébélin would have derived it from the Persian *shah-i-shah*—“King of kings,”—which is not good Persian in the first place, and is quite irrelevant in the second. Others asserted that the original form was *Hasaniyyun*, or followers of Hasan, i. e. Hasan-i-Sabbah, the founder of the order. It was reserved for the great French Orientalist, Silvestre de Sacy, to prove beyond question that it was derived from the Arabic plural *Hashishiyyun*, meaning “the hashish people,” or eaters of Indian hemp.

The sect, it is true, was more often called in the East by other names, such as *Malahida*, “the heretics;” *Batiniyya*, “the esoterics,” or *Isma'iliyya*, the “Isma'ilis;” but they are also styled by contemporary writers *Hashishiyya* or *Hashishiyyun*, while the term *Sahibu'l-hashisha*, “the guardian” or “keeper of the hashish,” also occurs, and is applied, if my memory serves me aright, to the Grand Master of the order. This word the Crusaders, who had terrible reason to know the Syrian branch of the sect, variously corrupted into *Assassini*, *Assessini*, *Assissini*, and *Heissessini*; while the Greek form is *ῥασινοί*, and nearest of all to the original stands the *hashishin* of Rabbi Benjamin of Tudela.

Before I proceed further I wish to lay some emphasis on the evil reputation which still attaches to Indian hemp in the East, especially in Persia, and which I am disposed to attribute, not so much to the actual ill effects which it produces on its votaries (though such are by no means lacking) as to its sinister relations in history. There is little odium attaching to the use of narcotics in Asia, and a Persian gentleman at a picnic or after a dinner-party will call for and smoke his opium pipe without shame or sense of wrong-doing. But it is quite otherwise with Indian hemp. Its votaries seldom admit their indulgence in it; seldom take it save in private, or in the company of those like-minded with themselves; seldom even call it by its proper name, but rather allude to it as “Master Seyyid” (*Aqa-yi-Seyyid*), from a fancied resemblance between its green colour and the green turbans worn by reputed descendants of the Prophet; or “the parrot which discourses of mysteries” (*Tuti-yi-guya-yi-asrar*); or simply “the mysteries” (*Asrar*). The habitual use of *hashish* is indeed, so far as I have been able to judge, far more degrading, if not more deleterious, than the opium habit; but I do not think that this is sufficient to account for the fact which I have just mentioned. In the East, as a rule, degrading habits are condoned far more readily than heresy; and it is, as I think, because of its intimate connection with one of the most formidable heresies which have ever disturbed the peace of the Mohammedan East that the drug is thus spoken of, or rather hinted at, with bated breath.

What, then, was this sect which enjoyed so evil a reputation, and which played so important a part in the history of Persia and Syria during the eleventh, twelfth, and thirteenth centuries? What was its connection with the drug *hashish*, and in what way did it employ that drug as a political agent—as the physical basis, if I may so express myself, of the far-reaching terror which it inspired?

Before I can answer these questions I fear that I shall be compelled to trouble you with a certain amount of Mohammedan theology, which I will endeavour to reduce to a minimum.

You are probably aware that the Mohammedans are divided into two great sects, the Sunnis and the Shi'a. The Persians belong almost exclusively to the latter sect, while in all other Mohammedan countries the former enormously preponderates. The differences between the two, which are the cause of a deep and lasting mutual hatred, appear at first sight to hinge merely on personal questions connected with the appointment of the Prophet's successors. In reality, however, they lie much deeper, in ancient racial instincts and traditions. It is the democratic principle of election, on grounds of personal merit and fitness, against the monarchical principle of hereditary succession. To the Persians, habituated from ancient time to monarchical institutions, and accustomed to regard their kings as beings of another order, almost as divine, the idea of popular election in a matter so important as the choice of a Supreme Pontiff of the Faith was revolting in the highest degree. They therefore refused

to recognise the *Khalifas*, caliphs, or vicegerents of the Prophet elected by the Sunnis, whom I will venture to term the democratic party, but instead transferred their allegiance to Imams belonging exclusively to the Prophetic family. These Imams received a veneration—indeed, in some cases an adoration—far transcending the respect shown by the orthodox Sunnis to their caliphs. The caliph was a mere defender of the faith chosen by the Mohammedan Church for its guidance; the Imam was immaculate, of the seed of the Prophet, divinely appointed, divinely inspired, the accredited interpreter and completer of holy writ,—nay, in the eyes of the more extreme partisans of the Shi'ite doctrine an actual incarnation of the Universal Reason, or Divine Emanation. To recognise him, and having recognised him to yield him the most implicit obedience, even when his commands appeared to contravene the letter of the law, was, in the opinion of the Shi'ites, the chief duty of man. "He who dies," say they, "without having recognised the Imam of his time, dies the death of the heathen."

Now, though all the Shi'ites agreed as to principles, this unanimity did not, unfortunately, extend to details, and they gradually split up into a number of sects, of which the most important were the "*Sect of the Seven*," with which we are here concerned, and the "*Sect of the Twelve*," which is at the present time the national religion of Persia. The manner in which the former broke away from the latter was as follows. The sixth Imam, Ja'far-i-Sadiq, first named his eldest son Isma'il to succeed him. Unfortunately, Isma'il was—unless he has been calumniated—partial to the wine-cup, and was one day detected by his father indulging in the forbidden drink. His nomination as Imam designate was consequently rescinded, and his younger brother Musa was chosen in his stead, and recognised by most of the Shi'ites. There remained, nevertheless, a faction who continued loyal to Isma'il. "The first nomination was best," said they, "and is irrevocable. The Imam is immaculate, and cannot do wrong. If he drank wine, it was because he wished to teach us that the precepts and prohibitions of the Qur'an are not to be taken literally, but metaphorically. Wine means pride and self-will, not the juice of the grape; fasting typifies renunciation of false doctrine, and so forth." Thus arose the germ of that method of allegorical or symbolical interpretation of the sacred text which, under the name of *ta'wil*, played so great a part in the development of this sect of Isma'il, the seventh Imam, or "Sect of the Seven." Nor did the death of Isma'il, which took place shortly afterwards, put a stop to the development of the sect, who asserted that, seven being the perfect number, it was quite natural that this should be the number of the Imams. Nevertheless it is probable that the "Sect of the Seven," far inferior both in importance and numbers to the "Sect of the Twelve," would gradually have died out altogether, or at any rate dwindled into complete insignificance, had it not been for an external influence which invested it with a new and formidable character.

This impulse originated from a Persian, 'Abdu'llah, the son of Meymun the oculist, whose patriotic soul was galled by the spiritual and temporal dominion exercised by the Arabs over his country. To destroy this dominion, and to restore the Persian influence, and something at least of the old Persian doctrines, became his one ambition and desire. He clearly perceived, however, that the power of the Arabs lay in their religion, and must be attacked through it; and that their religion was by this time so firmly rooted that no overt attack on it could possibly succeed, the more so because, in Mohammedan law, apostasy is punished with death. Finally, he devised a bold and original scheme which I cannot better describe than in the words of Dozy, the historian of the Moors in Spain:—"To bind together in one single confraternity the vanquished and their conquerors; to unite in one same secret society, wherein there should be several grades of initiation, the freethinkers and bigots of every sect; to make use of the believers to bring about a reign of the unbelievers, and of the conquerors to overthrow the empire which themselves had founded; to form a party, numerous, compact, and schooled to implicit obedience, which when the moment was come would give the throne, if not to himself, at least to his descendants:—such was the idea of 'Abdu'llah b. Meymun, an idea which, wild and audacious as it seemed, he realised by means of surprising tact, incomparable skill, and a profound knowledge of the human heart." To put this scheme into execution he needed only the power and the fulcrum. The former was supplied by a rich compatriot named Zeydan, who furnished him with the vast sum of two million gold *dinars*; the latter he found in the Isma'ili sect. His selection of this sect is not difficult to explain. The Shi'ites were obviously better suited to his purpose than the Sunnis, both because of their antagonism to the recognised caliphs, and because of their strong hold on Persian sympathies. And as between the "Sect of the Seven," or Isma'ilis, and the "Sect of the Twelve," the doctrine of allegorical and symbolical interpreta-

tion (called *ta'wil*) which prevailed amongst the former rendered them the fitter instrument for his purpose.

Time does not allow me to trace as fully as I should like the history of this movement in its earlier stages, and I will only say that 'Abdu'llah's daring plan succeeded beyond all reasonable expectation; that early in the tenth century his grandson succeeded, by means of a forged pedigree, in persuading his adherents that he himself was the true Imam, fourth in descent from Isma'il; that, taking the title of Mahdi (equivalent to "Saviour" or "Messiah"), he crossed over into Africa and founded the dynasty of Fatimid Caliphs, which soon adding Egypt to its possessions, reigned in great splendour for two centuries ere it was overthrown by Saladdin.

A few words must be said, however, about the methods employed by 'Abdu'llah for the propagation of his doctrines and the extension of his organisation, because these methods were also employed by the Assassins, who, as will shortly appear, were merely a particular school of Isma'ilis which had added a system of physical terrorism to the system of moral suasion devised by 'Abdu'llah. To carry on his propaganda, 'Abdu'llah chose astute missionaries, or *da'is*, well versed in the doctrines of the different sects, Mohammedan and non-Mohammedan, from which he intended to draw his proselytes. For the guidance of these missionaries—men wholly devoted to his interests, on whose tact, discretion, and obedience he could entirely rely—he drew up an elaborate code of instructions, which has fortunately been preserved to us by two Arabian writers, Maqrizi, the historian, and Noweyri, the biographer. These instructions are too long to quote, but in substance they are as follows:—The missionary having selected his field of operations must first endeavour to attract attention by affecting an exaggerated but hypocritical piety, and must strive in every possible way to please, conciliate, and win the hearts of those with whom he is brought in contact, and to establish a reputation for devoutness, benevolence, and learning. When he has succeeded in winning the sympathy and confidence of his neighbours, he must endeavour to beguile them into conversation on religious matters, hinting that religion is a hidden science, ignored or misunderstood by the majority of mankind; and that if the Mohammedans did but know what degree of knowledge God, by His special favour, had bestowed on the Imams, no diversity of opinion could exist among them.

Should the *da'i* by these means succeed in exciting the curiosity and attracting the interest of his hearer, he proceeds a step further, and, feeling his way very cautiously, hints that an outward observance of prayer, fasting, and other ordinances of religion is of little use unless their inner significance be understood. If he finds his listeners anxious to know more, he propounds to them such questions as the following:

"Why did God take seven days to create the world when He could just as easily have created it in one moment?"

"What, in reality, are the torments of hell? How can it be true that the skins of the damned will be changed into a fresh skin, in order that this fresh skin, which has not participated in their sins, may be submitted to the tortures of hell?"

"Why are there seven heavens, seven earths, and seven verses in the opening chapter of the Qur'an? and why are there twelve months in the year, and twelve mystical groups of letters prefixed to certain chapters of the sacred book?"

"Why are there twelve dorsal and seven cervical vertebrae?"

"Why are there ten digits on the hands and the same number on the feet? And why do four out of each group of five digits consist of three phalanges, while the fifth comprises only two?"

"Why has the head the shape of the letter *mim*, the two hands that of the *ha*, the belly that of *mim*, and the two legs that of a *dal*, so that the whole body forms, as it were, a written book of which the interpretation is the name *Muhammad*?"

"Why does the human form resemble an *alif* when erect, a *lam* when kneeling, and a *ha* when prostrated, which three letters spell *ilah*, God?"

It would be easy to multiply the number of these questions, but these, I think, are a sufficient sample. The object of them is to convince the neophyte that there exists a secret science or philosophy of religion possessed only by the Imam and his accredited agents, of whom the *da'i* is one. Should the inquirer desire to know more, he had to take a solemn oath of allegiance to the unseen Imam at the hands of the *da'i*, which bound him body and soul to the Isma'ilis; and woe betide him if he should then attempt to kick over the traces! If his curiosity was quenched by what he now heard, and he had no further appetite for esoteric doctrine, the wisest thing he could do was to keep quiet, pay without grumbling the "Imam's money" demanded from him by the *da'i*, and, above all, abstain from divulging what had been communicated to him, or speaking ill of the sect into which he

had been admitted. If, on the other hand, he showed aptitude and desire for further instruction, the *da'i* would gradually lead him up through the seven (afterwards nine) degrees of initiation to a point where every shred of Mohammedan belief would have been discarded, and where he would regard God as a transcendental essence working in the universe through His five emanations, the Universal Reason, the Universal Soul, Primordial Matter, Space, and Time; the prophets as cunning rationalists, whose ordinances were designed to bind man to them, to inculcate habits of obedience and self-control, and to prepare them for the reception of the philosophic truths imparted, in the first instance only to a few specially favoured individuals; and the form of religion outwardly professed as a matter of perfect indifference.

During the eleventh century, however, a certain slackening had become apparent in the Isma'ili propaganda, and their missionaries were no longer so active or so ubiquitous as had hitherto been the case. The times were evil for them and for all Shi'ites; for the Seljuqs—Turks, and as such staunch champions of orthodoxy and strenuous rooters out of heresy—ruled Persia and Asia Minor, and held the Caliph of Baghdad, as it were, in the hollow of their hand. About this time there were at the University of Nishapur three young men, friends and fellow-students, each of whom was destined to attain fame. One, under the title of Nizamu'l Mulk, became in after years a great and able statesman, and was prime minister to two successive kings of the Seljuq dynasty, Alp Arslan and Malikshah. The second was 'Omar-i-Khayyam, the poet-astronomer, whom in our day the genius of Fitzgerald has raised in England to the position of the best known and most appreciated of Persian poets. The third was Hasan-i-Sabbah, afterwards the founder and first Grand Master of the order of the Assassins.

These three young students made acquaintance at the lectures of the Imam Muwaffaq, one of the most learned men in Khurasan, whose reputation for holiness was such that it was currently believed that all who studied the Qur'an and traditions under him would attain to wealth and fortune. One day Hasan-i-Sabbah, alluding to this popular belief, proposed to his two fellow-students that they should enter into an agreement, binding him of the three who should first attain fortune to share it with the others, and not engross it himself. To this proposal they agreed.

Years rolled by, and the Nizamu'l-Mulk became prime minister. 'Omar-i-Khayyam first came to him to claim the fulfilment of their youthful compact. He was cordially received by his old friend, who at once offered to present him to the Sultan, and obtain for him an appointment at the court. This offer, however, 'Omar-i-Khayyam declined, saying, "The greatest favour you can do me is to let me live in retirement, where, under your protection, I may occupy myself in amassing the riches of learning, and in praying for your long life." When the Nizamu'l-Mulk perceived that he spoke in sincerity, and not out of mere politeness, he acceded to his request, and assigned him a yearly stipend of 1200 gold *misqals*, so that he was enabled to devote himself entirely to the scientific and literary pursuits which he wisely preferred to the danger and disquiet of a political career, and to achieve the highest renown both as an astronomer and a poet.

Shortly afterwards Hasan-i-Sabbah in his turn came to claim the fulfilment of the compact. Being ambitious, he eagerly accepted the Nizamu'l-Mulk's offer of a presentation to the Sultan Malikshah, who conceived a very high opinion of his abilities, and made him his chamberlain. Unfortunately he was of a restless and intriguing disposition, and endeavoured to bring about the downfall of his old friend and patron, in the hope that he himself might become prime minister. This plan, however, turned against himself, and he was compelled to flee in disgrace from the court.

He first went to Isfahan, where he took refuge in the house of one of his acquaintance named Abu'l-Fazl. One day, brooding over his fall, he exclaimed, "Had I but two faithful friends on whom I could reckon, I would overthrow this Turk and this peasant" (meaning the Sultan and his minister). Abu'l-Fazl, supposing him to be deranged, surreptitiously mingled with his food certain herbs and drugs reputed efficacious in curing such disorders of the brain. Hasan, perceiving this, was greatly annoyed, and departed to Rey, where he foregathered with certain missionaries or *da'is* of the Isma'ili sect. Hitherto he had been a Shi'ite of the Sect of the Twelve, but he now eagerly enrolled himself amongst the initiates of the Isma'ilis, or Sect of the Seven, and forthwith set out for Cairo, the capital of the Fatimid caliphs and the centre of the Isma'ili cult. Here he was well received; but after a while his wilful and intriguing disposition again involved him in trouble, and he returned to Persia, determined to inaugurate, in the name of the Fatimid caliphs, an enterprise of his own, which was afterwards known as "the New Propaganda."

Hard by the southern shore of the Caspian Sea, not far from Qazvin, stood (and even now stands, though in a ruined condition) a mountain fortress called Alamut, which name in the Deylami tongue signifies "the Eagle's teaching." Near this Hasan established himself, and, proceeding in the manner which I have already described when speaking of the Isma'ili missionaries, soon succeeded in winning a number of proselytes amongst the garrison of the fortress. The ground being thus prepared, he appeared one day before the gates in pilgrim garb, and prayed the governor to grant him for meditation and worship so much ground within the fortress as an ox-hide would enclose. The governor, not having enjoyed the benefit of a classical education, was ignorant of the ancient ruse practised by Dido on King Iarbas, and now meditated by Hasan, and he acceded to the request. Hasan, as you will already have conjectured, cut the ox-hide into narrow strips, joined them together, and encircled the whole castle, which the governor was obliged to surrender in accordance with his promise. Such, at least, is the more picturesque version of the seizure of Alamut given in the *Tarikh-i-Guzida*; in other, possibly more veracious, accounts there is mention of gold and of force, but none of the ox's hide. Be this as it may, on the night of Wednesday, September 4th, 1090, Hasan obtained possession of this stronghold; and it was noted as an odd coincidence by the curious in such matters that the sum of the numerical values of the letters composing the name of the fortress, Alamut, gave the year of the *hijra* (A.H. 483) in which the seizure was effected.

The acquisition of Alamut as a base of operations by Hasan-i-Sabbah marks the beginning of the political power of the Assassins. Gradually, by dint of similar stratagems, they gained possession of a number of other mountain strongholds in Persia, and later in Syria also. Looked at on the map their territories appear insignificant, but, as we shall see, their power was not to be measured by the extent of their domains.

It is the organisation of this sinister fraternity which I wish to describe to you, and I must deal very briefly with their history. The Persian branch flourished from A.D. 1090 (the date of the seizure of Alamut) until 1256, when the floodgates of Mongol invasion were opened, and Ruknu'd-Din, eighth and last Grand Master of the Persian Assassins, surrendered, and was put to death by the redoubtable Hulaku Khan, who was also the destroyer of the 'Abbasid caliphate. After the capitulation of Alamut, the other strongholds—more than fifty in number, it is said—fell one by one. The garrisons were put to death, and the books—all, at least, which savoured of heresy—were burned, so that it is only by a fortunate chance that some few have been preserved to us.

The power of the Syrian branch really began with the seizure of Baneas in A.D. 1126, but the sect endures there even to this day, though since the end of the thirteenth century it has been comparatively innocuous. Except for a short period in the latter half of the twelfth century, the Syrian Assassins owned allegiance to the Persian mother sect until its extirpation, but for a while the redoubtable Sheykh Sinan, who was responsible for the sudden death of many a bold crusader, and from whom even the great Saladdin was not ashamed to ask assistance, shook off this allegiance, and exercised supreme power in the Lebanon. I wish I had time to tell you more of the doings of this remarkable man—how he struck terror into the heart of Saladdin; how he compassed the murder of Conrad, Marquis of Montferrat, at his instigation, or, as some assert, at the instigation of Richard Cœur-de-Lion; how he trained carrier pigeons to bring him news from distant places, whereby he was enabled to persuade his followers of his miraculous powers by exhibitions of apparent clairvoyance, such as answering the letters addressed to him without opening or reading them. All these things, and many more, are recorded by his admiring biographer, Abu Firas, who lived rather more than a century later. The Isma'ilis are not in the habit of exposing their books to profane eyes, and this biography would probably have remained unknown to us had it not been that in 1809 the Isma'ilis, who in these latter days have been more sinned against than sinning, were attacked by a rival sect, the Nusayris, in their fortress of Masyaf, and that a copy of this work formed part of the loot. It afterwards passed into European hands, and has been published with a French translation and introduction by Stanislas Guyard in the *Journal Asiatique* for 1877.

So much for the history of the Assassins: now as to their organisation. Grades of initiation already existed, as we have seen, in the old Isma'ili system, but Hasan-i-Sabbah gave to them a much greater development and definiteness. At the head of the order stood the *Da'i'u'd-du'at*, or Grand Master, commonly called the *Sheykhul-Yebel*, or chief of the mountain. The word *Sheykh* means "an old man," "an elder," as well as "a chief;" and the Crusaders, understanding

it in the former sense, translated the title as "the Old Man of the Mountain," or simply "the Old One" (*le Vieux*). Next to "the old one" in this infamous hierarchy came the Grand Priors (*Da'i-i-Kabir*), who chiefly directed alike the propaganda and the vengeance of the order. In the third grade came the *Da'is*, or actual missionaries, who travelled far and wide to regulate the affairs and renew the strength of the fraternity. All these grades were pretty fully initiated into the secret religious—or rather irreligious—doctrines to which I have already alluded.

Of the lower grades, the *Rafiqs*, or "companions," were partly initiated, while the *Lasiqs*, or "adherents," comprised the common herd of those who submitted without comprehension, whether from conviction or coercion, to the sway of "the Old One."

I have purposely left till the last the sixth of these seven grades—that of the *Feda'is*, or "devoted ones"—which was at once the most original, the most characteristic, and the most terrible feature of the order, as remodelled by Hasan-i-Sabbah—the ministers of its vengeance, the cause of the far-reaching terror which it inspired—a terror which made kings quake in their palaces, and hushed the peevish anathemas of outraged orthodoxy. And here I will call to my aid the great Venetian traveller of the thirteenth century, and let him tell you about these destroying angels of "the Old One."

"The Old Man," says he, "was called in their language Aloadin. He had caused a certain valley between two mountains to be enclosed, and had turned it into a garden, the largest and most beautiful that ever was seen, filled with every variety of fruit. In it were well-erected pavilions and palaces, the most elegant that can be imagined, all covered with gilding and exquisite painting. And there were runnels, too, flowing freely with wine and milk, and honey and water, and numbers of ladies, and of the most beautiful damsels in the world, who could play on all manner of instruments, and sing most sweetly, and dance in a manner that was most charming to behold. For the old man desired to make his people believe that this was actually Paradise. So he fashioned it after the description that Mahomet gave of his Paradise,—to wit, that it should be a beautiful garden running with conduits of wine and milk and honey and water, and full of lovely women for the delectation of all its inmates. And, sure enough, the Saracens of those parts believed that it was Paradise!

"Now no man was allowed to enter the garden save those whom he intended to be his *Ashishin*. There was a fortress at the entrance of the garden strong enough to resist all the world, and there was no other way to get in. He kept at his court a number of the youths of the country, from twelve to twenty years of age, such as had a taste for soldiering, and to these he used to tell tales about Paradise, just as Mahomet had been wont to do; and they believed in him, just as the Saracens believe in Mahomet. Then he would introduce them into his garden, some four or six or ten at a time, having made them drink a certain potion which cast them into a deep sleep, and then causing them to be lifted and carried in. So when they awoke they found themselves in the garden.

"When, therefore, they awoke, and found themselves in a place so charming, they deemed that it was Paradise in very truth. And the ladies and damsels dallied with them to their heart's content, so that they had what young men would have; and with their own good-will would they never have quitted the place.

"Now this Prince, whom we call the Old One, kept his court in grand and noble style, and made those simple hill folks about him believe firmly that he was a great prophet. And when he wanted one of his *Ashishin* to send on any mission, he would cause that potion whereof I spoke to be given to one of the youths in the garden, and then had him carried into his palace. So when the young man awoke he found himself in the castle, and no longer in that Paradise; whereat he was not over-well pleased. He was then conducted to the Old Man's presence, and bowed before him with great veneration, as believing himself to be in the presence of a true prophet. The prince would then ask whence he came, and he would reply that he came from Paradise, and that it was exactly such as Mahomet has described it in the law. This, of course, gave the others, who stood by, and who had not been admitted, the greatest desire to enter therein. So when the Old Man would have any prince slain he would say to such a youth, 'Go thou and slay So-and-so, and when thou returnest my angels shall bear thee into Paradise. And shouldst thou die, natheless even so will I send my angels to carry thee back into paradise. So he caused them to believe, and thus there was no order of his that they would not affront any peril to execute, for the great desire that they had to get back into that Paradise of his. And in this manner the Old One got his people to murder any one whom he desired to get rid of. Thus, too, the great dread that he inspired all princes withal made them become

his tributaries, in order that he might abide at peace and amity with them."

Now you will, of course, have guessed that the mysterious potion of which Marco Polo speaks was nothing else than a preparation of Indian hemp or *hashish*; and it is worth noticing that only those to whom it was administered—i.e. the *Feda'is*—are called by him *Ashishin*, or Assassins. Thus, as I have already remarked, Assassin (or *Hashishi*) really means a taker of *hashish*; but since the takers of *hashish* in the Isma'ili order were also the instruments of its vengeance, the term assassin came to be regarded as equivalent to murderer.

There is another point of some importance which comes out very clearly in Marco Polo's description. When it was first proposed to connect the word assassin with the drug *hashish*, it was objected that the habitual use of it produced not merely lethargy, but a mental condition bordering on idiocy; and that "the Old One" would hardly have entrusted lethargic idiots with the very difficult and delicate handling of an important assassination. No mad "running amuck" in Malay fashion would have served the purposes of "the Old One's" vengeance, for steady nerves and a clear head are needed by him who would strike down a sultan, a statesman, or a soldier surrounded by his retainers. But this objection is at once removed by Marco Polo's testimony. Only twice—once on entering, and once on leaving the "Old One's" paradise—did the *Feda'i* drink the mysterious draught, designed not to inspire mad frenzy, but to rivet the chains of superstitious credulity and blind obedience.

For obedience was the essential quality of a *Feda'i*—obedience blind, unreasoning, complete. How far it was carried you may judge from the following anecdote, preserved to us by Fra Pipino and Marino Sanuto:—"When, during a period of truce, Henry, Count of Champagne (titular King of Jerusalem), was on a visit to the Old Man of Syria, one day, as they walked together, they saw some lads in white sitting on the top of a high tower. The sheikh, turning to the Count, asked if he had any subjects as obedient as his own; and without waiting for a reply, made a sign to two of the boys, who immediately leaped from the tower and were killed on the spot."

But obedience and disregard of death were not the only qualities required from the *Feda'is*. Though kept in ignorance of the secret doctrines of the order, and encouraged to believe in a gross and sensual Paradise, they were carefully trained in the use of arms, in endurance, in the art of disguise, and even in foreign—including European—languages. The Assassins sent to kill Conrad, Marquis of Montferrat, were sufficiently conversant with the Frankish language and customs to pass as Christian monks during the six months which they spent in the Crusaders' camp, awaiting an opportunity for the accomplishment of their deadly errand. That the *Feda'is* seldom survived their victims need scarcely be remarked; but so great an honour was it deemed, and so sure a road to Paradise, to perish in one of "the Old One's" quests, that we read of Isma'ili mothers who wept, not because their sons had perished at the hands of their victim's friends, but because they had returned alive, deprived of the crown of martyrdom.

You are now in a position to understand the terror inspired by the Assassins, and also the evil repute which still attaches to *hashish* in Persia. While "the Old One" sat in quasi-religious retirement at Alamut, putting black marks against the names of those who had the misfortune to incur his resentment, his deadly messengers went forth to strike down the proscribed,—the prince in his palace, the priest in his mosque, or the peasant in his cottage. If one *Feda'i* failed, another was sent. If he fell, more followed him.

Blood was not always shed where threats were deemed sufficient. Saladdin, advancing against "the Old One" of Syria, awoke one morning in his tent to find a dagger stuck in the ground beside him, to which was attached a note advising him to desist if he valued his life—advice which he was not slow to follow. Malik Shah, the Seljuq, received a similar warning, couched in these terms:—"But for the kindly feeling which we entertain towards the Sultan, his soft flesh would have received the dagger more easily than the hard earth."

The first victim of the Assassins was, curiously enough, "the Old One's" former fellow-student and college friend, the Nizamul-Mulk, who was stabbed by a *Feda'i* disguised as a Sufi monk at Nehavand in A.D. 1092.

Time fails me to enumerate the notables who, in the course of the next century and a half, fell beneath the daggers of the *Feda'is*. The following brief list of the most illustrious will give you some idea of their deadly activity:—

A.D. 1092. The Nizamul-Mulk.

1102. The Prince of Homs, in the chief mosque of that city.

1113. Mawdud, Prince of Mossoul, in the chief mosque of Damascus.

- A.D. 1114. The prime minister of Sultan Sanjar and his great-uncle.
 1116. The Prince of Maragha at Baghdad, in the presence of the King of Persia.
 1121. The chief minister of Egypt at Cairo.
 1126. The Prince of Mossoul and Aleppo, in the chief mosque of the former city.
 1127. Another prime minister of Sultan Sanjar the Seljuq.
 1129. El-Amir bi'llah, Caliph of Egypt.
 1131. The Prince of Damascus.
 1134. The son of the above.
 1135 and 1138. Two more caliphs and a Seljuq Prince.
 1149. Raymond, Count of Tripoli.
 1191. Qizil Arslan, Prince of Azarbaijan.
 1192. Conrad of Montferrat.
 1217. Oghulmish, Prince of Hamadan.

Attempts were also made on the lives of Saladdin and Prince Edward of England.

These, of course, were only the most prominent princes and statesmen who fell victims to the Assassins, but no class was secure, and the clergy in particular were obliged to keep a civil tongue in their heads when they spoke of the Old One, or they were likely to find half a yard of cold steel in their entrails.

There was a certain theological professor who was in the habit of cursing the Malahida, or Assassins of Alamut, whenever he had occasion to mention them or hear them mentioned. One day there appeared in his class a young student of theology (so, at least, his appearance and manners proclaimed him), whose exemplary attention and diligence from the first attracted the professor's notice and approval. When, therefore, this model student one day requested a private interview with his teacher, his request was at once granted. No sooner were they alone than the quasi-student, who was in reality a Feda'i in disguise, produced from beneath his cloak a dagger and a purse of gold. "You merit this," said he, holding the dagger before the astonished professor, "for the discourteous mention you have repeatedly made of us and our master; but I am authorised to offer you this instead" (holding out the bag of gold) "if you will undertake not to be guilty of similar offences in future." The professor was not long in arriving at a decision; and when, in after days, his friends would inquire of him at times why he had altogether desisted from his maledictions on the Assassins, he would reply, with some humour, that he had been convinced, by arguments both *weighty* and *trenchant*, that he was in the wrong.

The last assassination by Feda'is took place at Bombay in 1850, when four recalcitrant Isma'ilis (or Khojas, as they are there called) were stabbed to death for refusing to pay tribute to Agha Khan, the lineal descendant of the fourth Grand Master of the Assassins of Alamut. The murderers were tried before Sir Erskine Perry, and four of them were condemned to death. Then followed a civil suit, touching the rights of Agha Khan to receive this tribute, and it was established by Sir Joseph Arnold, after a most careful sifting of evidence, that Agha Khan was indeed the living representative of the terrible "Old Man of the Mountain." No longer terrible, his sons, enriched by the tribute (of £20,000 a year) to which their right was established in an English court of law, live in affluence at Bombay, where they are known as "the Persian princes," and are celebrated for their devotion to the turf, and their excellent stud of horses. Their love of sport is equalled by their hospitality, of which the Prince of Wales partook during his visit to India. Strange indeed are the vicissitudes of fortune. Seven centuries had elapsed since an English prince had been brought into relations with a Grand Master of the Isma'ilis of Alamut, and how great the contrast between the two occasions!

I conclude, as I began, with an apology. I have, I fear, added nothing to your professional knowledge. At most I can only hope to have shown you that if there is romance in history, there is also romance in the *Materia Medica*.

My First Appointment.

ONE of the most amusing, and at the same time, to me, most interesting events in my life has been my competition for the appointment I now hold. I do not give my name or the name of the

appointment, except in strict privacy to the editor, for obvious reasons.

About three months ago I qualified full M.R.C.S., L.R.C.P., and for the first week or so remained under the impression that my fortune was already made, and that my financial prospects were at last secure. I was advised to apply for the appointment of Junior House Surgeon to one of the smaller London hospitals. My mind rebelled rather at the idea of accepting a *junior* appointment, but I was told that it was the customary thing even for *good* men to hold a junior appointment before taking a senior one.

The first step was the drawing up of an application and the collection of testimonials. The application was a work of art. I described the whole of my career from the day I registered till my final examination, laying stress upon every detail that I thought would influence the electors to the appointment. When finished I blushed to read it through, but hoped the staff of the hospital would believe it all. Then came the question of testimonials. I applied to all the members of the Bart.'s staff under whom I had worked, leaving with them, in accordance with what I understood to be the custom, one of my visiting cards, with the name of the appointment I hoped for written upon it. The succeeding posts brought me a miscellaneous collection. The majority of the staff seemed to regard me as already a "Sir James Paget." How strange that I should have been in ignorance of my true worth, or of their opinion so long. I was, amongst other things, "a steady worker," "a highly intelligent and painstaking student," "eager to learn," and they all concurred in stating that I was "peculiarly well qualified to fill the post of Junior House Surgeon to the ——— Hospital." I proudly read them over again and again, and then committed them, with my application, to the care of the printer, who in due time delivered to me the delightful little bundles—each testimonial, as well as the application, being printed on a separate sheet of paper, and the whole being clipped together in so neat a way that I could hardly imagine defeat possible. Surely no one could be so well fitted for the appointment as myself.

In accordance with the advice of a knowing friend, I posted the applications and testimonials to each member of the staff, so that they would arrive on Saturday evening. I was told that arriving on Saturday evening they were sure to be read on Sunday morning, while time hung heavily on the reader's hands. Were I to post them, I was told, on any other day, the recipient would be too busy to give them more than a cursory glance.

About this time I happened to be shown some of the corresponding documents sent in by my rivals for the post, and realised with a somewhat unpleasant shock that several others had somehow managed to obtain testimonials almost as good as mine. This saddened me, and although I was surprised to think that anyone except myself should have

the effrontery to use such eulogistic testimonials, I determined to redouble my efforts.

On the Monday morning, therefore, arrayed in my best frock coat, and in every way regardlessly got up, I hired a "hansom" (at half-a-crown an hour) and drove round to the houses of the different members of the staff. In order to run my quarry to earth I chose the morning consulting hours, and hoped that the brevity of my visits would neutralise the effect of calling at an hour when "time was money."

I find there is much variety in the method of receiving a candidate.

There is the irritable man with his "Why ever do you come and worry me?" manner, who treats you as if you were trying to borrow money; and the man who turns up his eyes and implies that you are suggesting something not in accordance with his honour and general rectitude. There is the "charming" man, whose manner and remarks tend to make you leave his consulting room feeling that you have his vote in your pocket already. He, by the way, is generally the man of little individuality, and whose vote is all but certain to go with the majority. Some men carefully catechise you upon every detail of your past history, as if they were writing the clinical notes of a case; others seem to take no interest in you at all, and appear to be thoroughly bored by any detail you happen to thrust upon them. Lastly, there are some who carefully listen to all you have to say, and perhaps jot down notes on the back of your card, at the same time asking questions from time to time. They behave towards you as if they appreciated the unpleasant nature of your task, bid you good-bye in a pleasant manner, and wish you success, assuring you that they will remember all you have told them, and consider it carefully, but clearly explaining to you that they intend to vote for the man they consider best suited for the post.

These are the men whose fairness and straightforwardness make you still more anxious to get the post, and with whom you hope to be brought most in contact should you get it. Touting for votes must be an unpleasant and uncongenial task to every man, but there are some electors who succeed wonderfully in minimising the unpleasantness. One hears of some candidates who ask for the vote and press for a direct answer, "Yes" or "No." This is obviously an indelicate proceeding, and essentially irrational in view of the fact that at the time the question is put there may still be many candidates whom the elector has not yet even seen.

Having called upon those who elect, the next step is to endeavour to persuade those who are backing you, and who have given you testimonials, to write privately to those men whom they know on the electors' list. One such letter is said to be worth fifty testimonials, however gushing, and well it should be, since, presumably, such a letter will be an

honest opinion upon your suitability for the work, and would not be written unless the writer wished to back you strongly.

Testimonials are often weird effusions. Some men have a stereotyped formula which is used indiscriminately for all who apply for support, and occasions have been known when two men applying for the same post have presented verbally identical testimonials from the same writer. No wonder testimonials are often taken *cum grano*, and no wonder that so much higher a value is attached to a private letter.

One's efforts having at last been expended, it remains but to kill time until the publication of the "select" list. This is often drawn up by the medical committee, and is then generally endorsed, as it stands, by the lay committee some days later. The candidates who are "selected" are requested to appear on this occasion, and are generally summoned in rotation to the board room to be interviewed by the chairman and others of the lay committee. This stage of the proceedings is not without its humorous side. Strange are the questions which suggest themselves to a lay mind when electing a medical man, and it is sometimes difficult for the candidate to avoid a smiling answer, serious as the occasion is.

Lastly, the successful candidate is again called in, and is formally appointed. This last interview over, the newly-made House Surgeon leaves the room and tries to remember how many bets on the result he has lost, and how many drinks he has promised to stand.

On Wounds and Bruises in the Insane.

A Paper read before the Abernethian Society, January 28th, 1897.

By T. CLAYE SHAW, M.D., F.R.C.P.



R. PRESIDENT AND GENTLEMEN,—The subject I have chosen for this evening's discussion is what would, I suppose, be called a "practical subject"—a term that commends itself to a great many people who think that they are then in the presence of something definite and tangible, of measurable quantity, unobscured by the cloudy vapourings of theoretical abstractions. Just as the "practical man" is always held up to admiration, so is the man of speculation—the mere student—decried, much in the same way as we see in trade advertisements that So-and-so is a "practical tailor," or a "practical sweep." Heaven save us from gentlemen of pure theory in such departments! A *hypothetical* fit, *e.g.* that because a man's shoulders are a certain width his legs should be of a corresponding length, would not always ensure a costume suitable for a church parade. Worst of all would perhaps be the man who offered to extract your molar on hypothesis!

It is just the same cry in present discussion about the education for the Services—mathematics and abstract research do not win battles, say they. Will they not? Look at Moltke and the war of 1870!

It is often objected to men who go in for the higher examinations that they are not "practical men," but if you wait a little you will find that these are just the ones who actually turn out to be the best "practical men" in the end. Some departments of our art and science are more distinctly "practical" than others, *e.g.* anatomy;

but there is none the less room for imagination here, and some of the greatest anatomists have been men whose recognitions of anatomical likenesses and disparities were truly brilliant generalisations, of absolute poetic flash, the inspiration of which has eventuated in work of a most beneficial character, but so simple as to be within the reach of any "practical man." We admire the brilliant operator, the accurate diagnostician, the lucid demonstrator of physical phenomena; but we should extend our regard and sympathy to the thinker, to the theoriser, to the speculator; to the man who, asking himself what *ought* to be and what *might* be, at last hits upon what *is*—his blind gropings enabling him to reach a foundation to which less ardent natures may venture, and upon which they may make themselves noticed, and may flap their wings with a derived blatancy. You will ask, "What is the meaning of this exordium?" It is really an excuse for myself and an apology to you. An excuse to myself because in the previous communications that I have had the honour to give before this Society I have been occupied with more or less theoretical considerations; and an apology to you for asking your indulgence whilst I treat of a subject which sounds very commonplace—of which every one knows a certain amount, and out of which there is apparently not much to be got. It is the subject of the "practical man" (which often means merely the "man in practice"), and admits of plain statement, as it is the result of very ordinary observation. It is not because it is a very humble subject that I bring it before you, but rather because it is so plain and manifest an object that, without experience, it seems impossible to run the ship upon it; and yet there are pitfalls and shoals connected with it that only long experience can guard against. Mental philosophy and mental physiology, like minute brain anatomy and physiology, are to a large extent speculative and unfinished: but they are full of interest; the consideration of them involves us in problems that have a most widening and edifying effect on our own mental grasp; we feel, after mastering a chapter of Herbert Spencer or the theory of the "categorical imperative" of Kant, that we are better men, that the atmosphere of many things is cleared, that our grasp is strengthened, and that we are better able to assume the practical—that the level to which we ascend seems an easy medium to us, though full of frantic endeavour to the man who has never soared beyond what is for the moment easy to understand.

You have a right to expect that I should, if possible, take you into these transcendental regions, and therefore I must apologise for taking to-night a lower level, and discussing the apparently commonplace subject of "*Wounds and Bruises in the Insane.*"

Why in the insane? Is there any difference between a wound or a bruise in the insane and in the sane? Yes, there may be. To begin with, we may say that, like the fly in amber—

"The thing we know is neither rich nor rare,
The wonder is how the dickens it got there."

The sane man can nearly always give you the history of his condition; the *insane* man either cannot, or will not, or dare not—you must judge for yourselves; and you have to reckon with other people—the attendants—who are often responsible for these marks. Until you are brought face to face with the fact that the bruise must tell its own tale you may not have thought it worth while to study the evolution of it. It seems such a simple thing; there is first the blue or red mark, then the change of colour, and finally the clearing up. But why is this change of colour, and how does it evolve? Is it necessary that the usual order be observed, and can we say exactly, "This is a bruise of such and such an age"—"it must have been done so many days ago"—"it is necessarily the result of violence"? We shall see that it is not always possible to say these things, and that even though the markings and colours may be there, there need not have been violence of any kind used at all!

Which came first, art or science? Art. People made useful things and pretty things before they knew anything more about them than that they wanted them; often, indeed, science destroys art; the most useful thing is not always the most artistic. Art has in it a natural element of emotion. Science evolves what we may call an artificial emotion, more resembling pride at the overcoming an obstacle than the natural effervescent pleasure that the beauty of flowing lines evokes. The natural abandon of a wild foaming cataract is more attractive than the slow smoothness of a canal; the wild gyrations of a fanatic dancer are more infective than the scientific pirouettes of the trained ballerina. Science, on the other hand, brings within reach possibilities undreamt of in art, and these in turn may have a derived beauty: practically we might say that science is the *enclosure of art within law*, the substitution of a *different tone of emotion*; and the artistic man becomes, in fact, the scientific man that we started by

abusing. We may, then, have the practical man who does a thing well because he has some natural aptitude for it—the born artist, whether it be in sculpture or even in making sausages, the practical man—the acquired artist—who is so because of his scientific training; and we may have both the artist and scientific man who are not practical men—the former refusing to be fettered in his natural inclinations, and the latter incapable of carrying out the results he has arrived at. These two groups form the *impossible* element of society; let me give you an instance. I will show you how insanity may cause an artist, a veritable creation arising from an insane state. I have a patient a member of our profession who spends his time in making curiosities of a most extraordinary character; he has developed possibilities of artistic combination never known to exist in him before his attack. He is now a sculptor, and will hack a lump of chalk into beautiful shapes, though he never learnt modelling; he makes musical instruments of a peculiar creation out of apparently impossible materials (given, e.g., the backs of old hair-brushes and the twine from old packages, he will make a playable fiddle; give him some old box-lids, the iron heels from a workman's old boots, and a broken slate from the roof, he will construct a billiard table). In a race of savages he would be the artificer royal, but to us he is a mere curiosity, useless; besides, he does just what he is self-prompted to do, in his own way, often the longest and most round-about, and refuses to be trammelled by laws of work: he is an artist, and does things for his own pleasure—there is no altruism, nothing for the good of others. When he has done a thing and has gratified his own impulse he destroys it. As a mere artist he is like wild nature—interesting but useless; could he be made amenable to scientific training he might become a "practical man." The impossible scientific man is, as a rule, not *strictly* scientific. He spends his time in making theories, but he does not consider sufficiently his facts. His "theory," then, is a failure, it fails in accord with the fact, or it leads to nothing. As the "artist" requires restraint and wing-clipping, the impossible scientist requires expansion; one is as useless as the other.

There are, then, two kinds of practical men; there is the one who begins at the wrong end—who does a thing (perhaps very well) from custom and practice without knowing very precisely why he does it,—and there is the one who is reasoning first and practical afterwards: it is from this point of view that I regard you as practical men, tempering your art with science.

The insane are more liable to injuries than almost any other class of people; they are quarrelsome and irritating, and try human patience almost past endurance; it is therefore easily imagined that, in spite of all our endeavours to inculcate forbearance and "hands off" on the part of attendants, there still must occur many instances of violence of a greater or less extent. As a rule, great credit is due to attendants for the way in which they put up with the insults, abuse, and violence often displayed towards them; but knowing the results and the penal clauses of the Lunacy Acts if they are found using violence, it is not surprising that they deny these impeachments if they possibly can wriggle out of them, and so it becomes requisite in the interest of the patient and for your own safety to see whether present appearances correspond with explanations given. Then, again, insane persons are often very weak on their legs, and fall about the rooms in which they have to sleep because of their noise or restlessness; the injuries and bruises so resulting are often of a serious nature, and inasmuch as they can tell you nothing themselves you may be dependent for your information upon what you can gather from your own experience. Another point: lunatics will often bring charges of violence against innocent persons, and you may have to check the account given by what you see. The importance attached to wounds or bruising is seen by the rules hung up in every asylum that any appearance of these is to be immediately reported, so that the earliest opportunity may be taken of investigating the circumstances. The class most liable to injury (the general paralytics) is just the one where the patient is least able to say anything about it, and the only indication of anything having occurred, or of there being anything wrong, is the silent voice of the bruise.

Some people go as far as to expect every mark and bruise to be accounted for. In this I think they err: injuries must happen when no one is there—during the night, for instance, and it is impossible for the attendant always to say how or when it occurred. To *oblige* a man to be ready with an explanation is to train him up in deceit and lying, and may end in making him prove too much, and thus needlessly incriminate himself or others.

The worst of it is that we may have injuries of a serious nature without external bruising of any kind. What then is to direct us in the case of a patient too incoherent to say anything? In the absence of evidence we find post mortem a condition of things quite un-

expected. I remember once (many years ago) a female patient seemed drooping, and was put to bed. Upon asking the nurse about her no particular reason was given for placing her in bed, but I proceeded to examine her, and on placing my hand on the chest was rather horrified to find that it more resembled a bag of broken bones than anything else. I hesitate to say how many, but I should think that there must have been a dozen or twenty loose pieces of bone there; there was no bruising at all, and of course no one could give any history of scuffling or violence. Fortunately for all of us the woman got well—made an unbroken recovery,—but I was never able to clear up how the injuries occurred.

On the other hand, there are conditions which look as if the patient had been subjected to the greatest violence where it can be shown that he has not been touched. It happened that in one asylum the doctor was going round when he saw a very extensive bruising in the blue and greenish stage on the outer part of the leg and thigh of a patient. Nothing would satisfy him that violence had not been used, and notwithstanding his protestations of innocence the attendant in charge had to leave; but after all it was nothing more than a condition of purpura, which one sometimes sees take a localised form in some of the cases of dementia where the nutrition is bad, and there is reason to believe that vegetables have been inadequately represented in the diet. Such a state is apt to occur in the people who are fed on mince-meat unless care is taken in the food mixture. The gums get spongy and bleed easily, and ecchymoses will form over the body, and may even occur internally. I think that it is more especially among insane women that this condition occurs than in men, and for this reason, that women often throw the vegetables away unobserved, they have fads or delusions about them. In ordinary life we often see women rejecting this or that vegetable because it makes them too fat or too something or other; but these people have other resources of diet to which women kept in asylums have no access, and so they supply the necessary potash in other ways. I think that food faddists are found more in women than in men generally; vegetarian dinners, quaker oats, Benger's food, all owe their popularity to the love for change of the fair sex,—there must be a fashion in foods as well as in hats. Had man been alone, life would simply have been a *monotony of beef*. "Always advertise in the *Queen*" is, I believe, a good trade maxim, and accounts for the enormous size of that periodical.

In the absence of bruise we are sometimes guided to an existing injury by the presence of a *deformity*. I know at the present moment of a case of broken jaw which was not correctly estimated for three weeks after its occurrence; there was no external bruise, not the least mark, only a little swelling, and this was taken for a gum-boil. I have little doubt, from an examination of all the circumstances of this case, that no violence ever was used, either purposely or accidentally, but that it was due to a trophic lesion. These trophic lesions are very frequent in the insane, and are, I believe, due to some devitalised condition of blood, some lower stage of the life of the blood—a katabolic process that would, if the blood were sensitive, cause actual pain or unpleasantness. You know our scientific fad is "degeneration;" if we can't explain a process, either in morals or manners or structure, we are apt to term it a "*degeneration*." "Genius" (which we don't understand) is a *neurotic* process; the extremely "nervous" person is "neurotic;" the individual who seems insensible to pain is (morally and physically) a *lower* creation. Certain it is that though they do not stand "*disease*," in the ordinary use of the term, well, the insane do appear to suffer less from injuries than others do. I suppose it is because there is little or no nerve shock. Some time ago I sent a male patient to work at pulling up potatoes. One would have thought this a harmless occupation enough, for it does not occur to everybody to choke himself with potato stalks, but unfortunately I had not reckoned with the force of the katabolic impulse in ingenuity to find means to gratify itself; it so happened that a heavy cart laden with potatoes, and weighing in all nearly *two tons*, passed by this man; in a moment he threw himself under the wheel, and the cart passed over his chest from right to left. We naturally expected that the bones would have been as pulverised as if they had been in the grip of a boa constrictor; but fortunately the earth was rather soft, and beyond the probable fracture of a rib, as shown by a little surgical emphysema, there was no damage done. The patient left a cast of himself in the potato ridges, and was rather pale from some degree of shock, but in a short time he was all right, and left the asylum cured, though we did not add this peculiar method of treatment to the stock of remedies in the surgery. I show you here a string of beads and a crucifix which a patient swallowed, and kept in his œsophagus for several hours, until I happened to find it there, with little apparent discom-

fort. Some people will swallow anything, especially in the matter of religious creeds. The attendant said that he seemed not to have taken his breakfast quite as well as usual, but the "Ave Marias" and "Paternosters" remained in their soft surroundings without positive discomfort to the patient, who said that he had balked the devil in a very effectual manner.

In a very suggestive chapter by Prof. Titchener, of Cornell, it is argued that pleasantness and unpleasantness are closely mixed up with the degree of metabolism going on at the moment; that, in fact, pleasantness means growth, and unpleasantness destruction. We know so little of these processes in the insane, beyond that they are considerably changed, that it is difficult to imagine what the affective state of an insane person is, but it does seem certain that the feeling of pain is often absent, or that the thought of it does not occur; and this may explain the pronounced way in which a lunatic will commit acts of violence upon himself, and the extraordinary way in which wounds heal in some cases. There are, of course, numbers of insane people whose affective state, healing powers, &c., are no different from other people's, but looking at profound lesions, such as one finds in the impulsive stuporous states, the condition of tissue as regards its power of healing must be much altered. Even in ordinary states of close attention, and in ecstasy, injuries may pass unfelt; like the priests of Baal, who cut themselves with knives till the blood gushed forth. If we notice the peculiar vascular condition in ecstatic and stuporous states of the capillary circulation, and the ready way in which slight pressure shows itself—as the common phrase goes, "he easily bruises"—we must own that there are conditions favorable or otherwise to the development of bruises and subsequent changes that at present we know little about. Hence the difficulty of applying ordinary rules to the conditions of the insane. Take especially the case of the epileptics. All in asylum, practice are familiar, with the very rapid manner in which wounds heal in them, the anabolic condition of body, the strength and size of the bones, &c.,—I do not say in all, but in those who show most markedly the "epileptic temperament," as it is called. If I, as a surgeon, had to choose a favorable subject for operation I would take an epileptic,—they think little of wounds and bruises, being so used to them, and a fortunate thing it is that this condition exists; for of all the miserable victims of disease they are most to be pitied, seeing the terrible way in which they get knocked about. There is no class that so frequently, by sudden outbursts of violence, has to be so forcibly restrained, and yet the epileptic ward is just the one in which the fewest serious casualties (*i. e.* in their results) occur. Compare this with the ward containing general paralytics; here the difference is remarkable, it is hardly possible to touch them without leaving a mark, and it is in the treatment of this class that you require the most experienced and careful attendants. Trophic lesions are here most conspicuous, the general paralytics suffer from what one may term *local gangrenes*. Tissue breaks down and becomes sloughy, even without pressure, so that it becomes often almost an impossibility to nurse a patient through his illness without the formation of what are called *bedsores*—true bedsores they are *not* in every case; they come in places where there is no pressure from lying—in isolated areas where there has been no irritation from urine, and they heal either very slowly or not at all.

Let us now take the subject of bruises and the marks resulting from them more particularly. Every one thinks that he knows all about a bruise, but when the simple question is put, "How long has that bruise lasted?" or "Where was the injury done?" it is not always easy to reply. A good deal depends on the *situation* of the injury, whether over a bone that is superficially or deeply seated, or in a part over a cavity like the abdomen; in the insane the majority of bruises will be found about the chest or upon the arms ("he must have fallen about in his room," says the attendant) or over the eye, which according to the attendant he is peculiarly apt to strike against the edge of the table.

With the view of getting, if possible, a few correct data, I, some three years ago, asked my friends Dr. Addison and Dr. Meakin to undertake the compilation and watch the development of upwards of one hundred cases of bruises as they occurred in different parts. The question arose thus: a man complained of having been "punched about" (as he expressed it), but as he was very insane and was walking about, and as the attendant said there had been no scuffling, I, rather stupidly and against my usual custom and teaching, did not have the man examined. The man showed his skin to his friends when they visited him shortly after, and no doubt of it, he was *extensively* bruised about the abdomen and legs. He said that on a certain day he had been "knocked about," but the attendants stoutly denied this, and said that for two or three nights previously the man had been very restless, and had "punched and pinched" himself (a

thing that some old stagers in asylums will do at times on purpose to get the attendants into trouble). Finally the question arose as to the probable date of the injuries as judged by the colour of the bruises and their situation, and it was to get, if possible, some accurate and reliable information on this point that I asked my two friends to carefully record some observations. Among other results a curious one was that they thereby earned the sobriquet of the "bruisers," for when they had daily to visit wards with which they were not perhaps connected, the patients would exclaim, "Here comes the bruiser," reminding one of the old lines—

"Their noses into others' business poke,
And out of seriousness they make a joke."

We thus obtained a series of observations of a very accurate nature, and I must say that the table has been of very great use. The usual text-book information on this simple subject is loose and ill-defined; we wanted, if possible, accuracy, but the results show that there is a considerable margin to be allowed, and that at times we find it impossible to do more than state a belief.

It is a little curious that the life-history of a bruise is that of a passage in a definite way through the colour spectrum. It begins with violet or indigo, and passes through blue into green, yellowish green, yellow, orange, to final disappearance—just in the order of the spectrum. If we wish to be poetical we might say that white light is the pure uninjured beam, but that it can be *bruised* by being forcibly made to go through a prism. The colours of the spectrum are *bruised light*—an idea which I beg to present to Mr. Austin. The red or violet we can understand, but why the play of colours? It is, I believe, not a very unusual thing in the East End, or in the fanciful description of prize-fights in the sporting papers, to speak of the artificial production of the rainbow, and of making the victim see stars (which, of course, are of different colours); and we might fairly extend the simile, for as in nature the rainbow betokens unsettled weather, so is it in life the sign not only of storms that have been, but of ructions to come, of unsettled weather, perhaps in the law courts. The rainbow at night may be the shepherd's delight (there is always pleasure to some people in a "row" or a "rag"), but the rainbow in the morning is the shepherd's warning, the sign of settlements to be adjusted. As the original bow in the heavens was the sign that there will no more be a flood to destroy the earth, so is the gradual development of the spectrum around 'Arriet's eye the token of remorse after the flood of tears, the signal held out that such destructive acts shall not be done again, that the regular seasons of harmonious succession in married life shall be uninterruptedly carried on in good resolution. Man, however, follows nature, and so it happens that from time to time the sign has to be repeated, so as to show probably that the promise has not been forgotten.

The spectrum is usually represented as a straight line with the red colouring at one end and the violet at the other; the red end, produced by the lowest number of oscillations per second, is as far as possible away from the violet rays, which are produced by almost double the number of oscillations (like the octave of a fundamental note), so that though red and violet are the most spatially distinct colours of the spectrum, yet they are not the most different of all colour sensations, as we might think from their colour position.

Colour sensation and brightness sensation are diametrical opposites; in the one (colour sense) the maximal differences of vibration rate produce similar subjective effects (*i.e.* red and violet), whilst in the other (brightness) the extremes of luminous intensity correspond to opposite sensations, black and white, between which the whole series of brightness sensations is arranged in continuous progression. It must have struck you as curious that though a bruise is at first almost black or violet or purple (which is a compound of red and violet) the colour should be produced by the combination of rays at opposite ends of the spectrum. The fact is that if we attempt to construct a geometrical diagram for colour sensations on the basis of their subjective peculiarities we must substitute for the straight line a curve; its two ends must approximate to indicate the subjective similarity of red and violet. We choose a circle as the simplest line of the description required; then all the saturated colours may be arranged round its periphery, but as the colours of the solar spectrum leave a gap between red and violet we must fill up the series by introducing purple. The first effect of a bruise is, then, a red or purple discoloration, and it passes in a certain order through the scale of colours from the violet towards the lowest end of the spectrum, becoming bluish green, then green, then yellow-green, until it finally disappears as yellow or an orange stain.

To what are these effects due? Why is there any play of colours at all, and what is their significance? They must be due to changes in the blood extravasated by the injury. Some of these changes are

probably the result of decomposition with products which have a different colouring; others are due to mixture of blood products with katabolic forms of the actual tissue injured. If we take a small quantity of blood that has been freshly drawn, and gradually dilute it with water, we obtain something very like the play of colours of the spectrum. At first there is the red or purple tint, and as we gradually dilute the colour becomes greenish, then yellowish green, finally yellow, until it finally disappears altogether from excessive dilution; but this is just the play of colours that we have in a bruise! I suppose that as the first effect of a bruise we have rupture of small vessels and effusion of blood more or less rapidly, showing itself as the black or violet discoloration that we note so early; then occurs a process of clotting, and absorption of some of the fluid constituents, together with a change or degeneration in what is left; then probably a process of gradual dilution by the surrounding fluids of the tissues, until finally all is washed away and no trace is left. There are, I believe, "artists in eyes"—people who paint you up if unfortunately you have to appear in public whilst this process of slow reparation is going on. Such painters will tell you how differently their art has to be exercised according to the stage of the complaint. If called in early a pure white must be used to neutralise the black, and at the best a greyish appearance is produced which does not show much by candle-light, though rather distinct under the electric rays; during the remaining days orange, red, and purple pigments follow in regular succession, one side of the spectrum coming in to supply the deficiencies of the other. What secrets of the effects of debauchery and late hours could these face-painters tell! I understand that bacchanalians prefer a greenish tinted light at their banquets, because in the presence of this light the red complexion assumes more of a paleness; and we know how (or at least we are told) some fair creatures are not presentable in the morning until the yellownesses and little purple bruising of the previous night's congestion have been obscured under the artfully arranged colour decoration of the face-artist. The purple stains of the winebibber, the yellow skin of the keeper of late hours, the blotches of the dyspeptic, are merely POLITE SOCIETY-BRUISES of a less violent, but none the less real character than the more pronounced marks of an actual conflict, and therefore a practical knowledge of the method of combining the colours of the *society-spectrum* is essential to the people of fashion. Only too happy would they be to fling away their paint-pots, but the constant war with healthy conditions has left its bruises, and these must be obliterated. It is no more possible for fashion to conceal its slow bruising than it is for the quick murderer to slay without leaving his silent sign. This striving to put oneself in accord with nature is common enough in the insane, especially the women. The hair should be glossy, so in the absence of "eukeirogenion" they purloin the mutton fat; or pretend to be constipated, so as to get some castor oil—they boil down their stockings, so as to get the red dye out of the county mark, because that is their only substitute for rouge, and they elevate common whitening to the dignity of *poudre de riz*! And all because bruising and blotching must be hidden up!

I do not know exactly why savages paint themselves, especially when going out to fight, but I think that it is probably because they wish to obscure the demoralising effect of wounds and bruises. It is said that scarlet is the chosen colour of our soldiers because the exciting effect of the flow of blood is not then so clearly seen as on the background of another colour. If in this respect folk of our day resemble savages shall we regard it as a retrogression? Max Nordan would say "yes;" but if the desire is to avoid offending others we can scarcely view it as such, even though it does resemble the acts of an inferior race.

I need scarcely say that some variation in the oncoming of the colouring of a bruise is due to the locality, more especially according to the proximity to bone; and also a good deal depends upon the state of health of the patient at the time. If, as is averred, the bones of the insane are peculiarly liable to fracture (and of this there is no doubt in some cases, though I do not think it is as general as is supposed), there is every *a priori* reason that the soft tissues should be in a degenerated condition and very liable to bruise; but though this may be the case it does not appear to affect the rate of bruising particularly—the change of colour appears to go on much the same. An analysis of my cases shows that out of 111 bruises 70 appeared the next day, or about 64 per cent.; 27 appeared on the same day, or nearly 25 per cent.; 15 appeared two days later, or 13 per cent.; 3 appeared three days later, and 6 appeared from one to six hours later; 25 per cent. same day, 64 per cent. next day, 13 per cent. two days, 2 per cent. three days, a few from one to six hours.

As regards the disappearance of the bruises there is great difference: 1, very slight, on the arm in an epileptic, disappeared in one

day, 14 in four days, 13 in six days, 13 in eight days, 4 lasted eleven days, 1 lasted eighteen days, 3 lasted twenty-two days, 1 lasted thirty-four days, and 1 lasted thirty-nine days—this was a bruise on the eye in a person aged fifty-six years not epileptic, so that generally it appears that 50 per cent. disappeared in six to nine days or about a week, and that in some of the few instances where it lasted much longer there was nothing particular about either the age, the position, or the bodily condition of the patient to account for it, e.g. in the 4 cases that lasted twenty-five days 1 was a woman only forty years old, and the bruise was on the arm. The actual numbers were—

14 in 4 days	3 in 14 days
8 " 5 "	7 " 15 "
13 " 6 "	5 " 16 "
3 " 7 "	1 " 18 "
13 " 8 " } 46	3 " 22 "
10 " 9 "	4 " 25 "
7 " 10 "	1 " 27 "
4 " 11 "	1 " 34 "
5 " 12 "	1 " 39 " (5 weeks)
2 " 13 "	

As regards the appearance of the colours at different stages the following is the result of the analysis:

Blue-black and *purple-red* are far the most common up to the second and third day, after that they do not appear in the list at all. *Greenish yellow* does not appear at all before the end of the second day, and is most common from the fourth to the sixth day.

Green-red (compounded of blue, yellow, and red) is common about the second to fourth day, and does not appear after the seventh day.

Green-blue is commonest on second day, and was not seen after the fifth day.

Yellow-blue was most seen at the end of the first day, and was noticed as late as ninth day.

Green in two cases appeared on the same day, and there was no other colour; it was most frequent about the second day, but was not seen after the ninth day.

Yellow was most distinctly the parting colour, most frequent at the fourth and fifth days, and even, as we have seen, up to five weeks. In no case did it appear before the fourth day.

To sum up, we may say that mixtures of *red* and *violet* are rarely seen (pure) after the third day; that *green* comes on (mixed with the above) about the second or third day, that the *mixed green* and *yellow* begins about the third day and lasts to about the sixth or seventh, and that the pure *yellow* is always the last.

If a person shows much *purple* or *red* in the bruising we may fairly say that the injury was done within the last four days. If it is *yellow-red* or *greenish yellow*, then it has been done about four or five days, and if *yellow* that it has certainly not been done within four days.

There is a common phrase used when speaking of deep-seated bruises, viz. that "it has been a long time in coming out." It seems to be here implied that the extravasations which were at first for some reason only in the deeper tissues, gradually approach the outer surface. I have some doubts as to the truth that a violent blow may be given which will cause deep-seated extravasation, and yet leave the surface uncoloured. A short time ago, when making a post-mortem on an elderly person who had died from chronic brain wasting, we found an extensive laceration and effusion of blood in the recti muscles of the abdomen just in front of the bladder, but there was no external bruising of any kind. I believe that in a case like this rupture was due to intrinsic causes in the muscle itself, and I can scarcely think that an external injury can cause deep-seated bruising without showing marks on the skin, though here I reserve the possibility that a distended viscus like a full bladder, or a soft organ like the liver or kidney, might be torn, and show extensive extravasation without much external skin appearance. We must remember that in deep-seated bruising and extravasation there will be a certain amount of swelling, and possibly some tension of the skin over it, and that in this way in a degenerated subject the appearances of a secondary bruising might be caused in the superficial tissues, or that in the very rare cases where a yellow colour is seen in the skin, and afterwards evidence is found of a deep lesion in the muscles or viscera, the skin staining may possibly be due to the presence of some of the degenerated products which are being carried away through the superficial vessels.

But whenever I see a bruise in an insane person I expect to find that there has been external violence, and it is not very often that we are unsuccessful in finding it, though we may be (and doubtless are) often deceived as to the manner in which it was really caused.

It does very occasionally happen that the external appearances of

a bruise do exactly indicate what has happened. I remember on one occasion seeing the wards of a key accurately photographed on a patient's face. A nurse had either lost her temper under very irritating circumstances, or else was frightened by a violent patient, and struck the latter in the face with her bunch of keys. The picture of a key was exactly reproduced; and one may see the very shape of a finger or thumb reproduced on the skin of the upper arm in obstinate or resistive patients who have to be led about or held whilst being dressed. But on the whole, and all things considered, there is wonderfully little tell-tale marking of the skin among even large numbers of this very worrying class of patients.

One of the first things we try to teach those who are in immediate contact with the insane is, "Hands off!" It should be written in prominent letters in every ward. More is done by judicious *sound-blows*, i.e. words, than by fist-blows; but occasionally patients have differences with each other; they forget Dr. Watts's advice that "their little hands were never made to tear each other's eyes;" and then they must be forcibly parted.

I have carefully looked up the physiology and spectral analysis of blood, but I have not found anything to help us in the investigation of bruise colourings.

And now, gentlemen, I feel that I have trespassed a long time on your forbearance, and I must confess that I have been somewhat discursive, and have not kept strictly to the text in what I have said. I do not pretend to have exhausted the subject, but I hope that I may have succeeded in drawing your attention to a little closer examination of a very homely subject; it is, at any rate, one of great importance to us who are engaged in the practical day to day intercourse with a very special class of patients.

Notes.

DR. JAMIESON B. HURRY has been elected co-Secretary of the Reading Pathological Society. This society, which was founded in 1841, has recently issued a volume of its 'Transactions,' to which Dr. Hurry has contributed a sketch of the history of the society since its foundation.

DR. H. MORLEY FLETCHER has been elected Assistant Demonstrator of Materia Medica and Pharmacy vice Dr. H. M. Bowman, deceased.

MR. T. S. PIGG has been elected Assistant Curator of the museum.

MR. W. D'E. EMERY has been nominated to the Treasurer's Research Studentship for the ensuing year, in succession to Mr. J. W. W. Stephens.

THE HICHENS PRIZE has been awarded to A. Gordon Ede.

DR. HORTON SMITH has been appointed Assistant Demonstrator of Practical Medicine, vice Dr. F. W. Andrewes.

DR. LAUDER BRUNTON will deliver one of the general addresses at the forthcoming International Medical Congress at Moscow.

MR. C. F. LILLIE has been appointed Assistant Demonstrator of Pathology, vice Mr. C. P. White.

WE HEAR with much regret that Mr. Butlin has resigned the Lecturership on Surgery, which he has held for the past winter session.

MR. W. J. WALSHAM has been appointed Examiner in Surgery to the Conjoint Board, in succession to Mr. Marsh.

DR. F. W. ANDREWES has been appointed Lecturer on Pathology and Pathologist to the Hospital in succession to Dr. Kanthack.

MR. C. P. WHITE, whose appointment as an Assistant Demonstrator of Pathology we announced last month, has been appointed Pathologist to the General Hospital, Birmingham.

MESSRS. R. DE S. STAWELL, H. W. P. YOUNG, and L. B. RAWLING have been admitted to the degrees of M.B. and B.C. of Cambridge, and Mr. W. G. Richards has been admitted to the M.B. degree.

MR. W. ROYDEN has been presented with a silver revolving breakfast dish, by the members of the Ambulance Class which he conducted during the winter at Burgh St. Margarets, near Great Yarmouth.

DR. JAMES ELLISON, for many years Surgeon to H.M. Household at Windsor, whose death we recorded in February, has left personal estate valued at £13,486.

Amalgamated Clubs.

It has been decided by the School Committee, on the recommendation of the Finance Committee of the Amalgamated Clubs, and sanctioned by a general meeting of the Amalgamated Clubs, to alter the subscription for life membership to full students to eight guineas instead of six as formerly, to University students to six guineas as before. It has also been decided to require all students entering the Hospital to become members of the Amalgamated Clubs. It is hoped by this means to put the finances of the clubs on a sound footing, the necessity for alteration being brought about by a diminished entry in October, and also by the fact that one quarter of those who entered did not join the Clubs.

CRICKET.

The following cricket matches have been arranged for the ensuing season:

FIXTURES.—1ST XI.				
Date.	Opponents.	Place.	Time.	
Sat., May 8	Stoics ...	Winchmore Hill	11.30	
" " 15	Richmond ...	Richmond	"	
Mon. " 26	Hornsey ...	Hornsey	"	
Thurs. " 27	Crystal Palace ...	Crystal Palace	"	
Sat. " 29	Kensington Park ...	Wormwood Scrubs	"	
" June 5	Past v. Present ...	Winchmore Hill	"	
" " 12	R.I.E.C. ...	Cooper's Hill	"	
" " 26	M.C.C. ...	Winchmore Hill	"	
" July 3	Henley ...	Henley	"	
Wed. " 7	Hornsey ...	Winchmore Hill	"	
Sat. " 10	Surbiton ...	Surbiton	"	
Wed. " 14	Ealing ...	Ealing	"	
Sat. " 24	Marlborough Blues ...	Winchmore Hill	"	
Tues. " 27	Hampstead ...	Hampstead	"	

2nd XI.				
Date.	Opponents.	Place.	Time.	
Wed. May 5	Royal School of Science	Winchmore Hill	2.0	
Sat. " 8	St Ann's Heath ...	Virginia Water	11.30	
" " 15	Banstead Asylum ...	Banstead	"	
Wed. " 19	London Hospital 2nd XI	Winchmore Hill	2.0	
Sat. " 22	St. Paul's School 2nd XI	Kensington	"	
Wed. " 26	Guy's Hospital 2nd XI	Honor Oak	"	
Sat. " 29	Univ. C.S. Old Boys C.C.	Winchmore Hill	"	
Wed. June 2	Winchmore Hill C.C. ...	"	"	
Sat. " 5	St. John's School ...	Leatherhead	12.0	
Wed. " 9	Merchant Taylors School	Winchmore Hill	2.0	
Sat. " 12	Mill Hill School ...	Mill Hill	"	
Sat. " 19	Maidenhead C.C. ...	Maidenhead	"	
Wed. " 23	St. Mary's Hos. 2nd XI	Winchmore Hill	"	
Wed. " 30	Banstead Asylum ...	Banstead	11.30	
Sat. July 3	Barnet 2nd XI ...	Winchmore Hill	2.0	
Wed. " 7	London Hospital ...	Edmonton	"	
Sat. " 10	Berkhamsted School ...	Berkhamsted	"	
Wed. " 13	University College Sch.	Winchmore Hill	"	
Sat. " 17	Guy's Hospital 2nd XI	"	"	
Wed. " 21	Winchmore Hill C.C. ...	"	"	
Sat. " 24	Blackheath School ...	Blackheath	"	
Wed. " 28	St. Thomas's Hospital ...	Winchmore Hill	"	
Sat. " 31	Ealing 2nd XI. ...	Ealing	"	

The attention of all Old Bart's men is called to the Past v. Present fixtures on June 5th.

HOCKEY CLUB.

FIXTURES.

Match already played February 6th, v. Ealing, at Winchmore, lost by 3-0.
 March 6th, v. Epping, scratched. Epping could not raise a team.
 March 13th, v. Ealing II, at Richmond.
 March 20th, v. West Kent II, at Winchmore.
 March 27th, v. Southgate II, at Winchmore.
 April 3rd, v. Putney and Richmond II, at Winchmore.

ASSOCIATION FOOTBALL CLUB.

RESULTS OF MATCHES.

Feb. 10 ... v. Civil Service ... at Winchmore Hill... lost ... 2-5
 v. *St. Mary's Hos. II. at Wimbledon ... lost ... 0-2
 Feb. 13 ... v. Newbury... ... at Newbury... ... won ... 4-1
 Feb. 16 ... v. *Forest School ... at Walthamstow ... won ... 3-2
 Feb. 17 ... v. *Berkhamsted S. at Berkhamsted ... won ... 5-0
 Feb. 20 ... v. *Old Foresters II. at Walthamstow ... won ... 3-2
 Feb. 24 ... v. *St. John's Coll. Oxf. at Winchmore Hill... drn. ... 1-1
 Mar. 6 ... v. Civil Service ... at Chiswick ... drn. ... 1-1
 v. *Tonbridge ... at Tonbridge ... lost ... 1-4
 * 2nd XI. Matches.

ST. BART'S HOSPITAL v. CIVIL SERVICE.

This match was played on Wednesday, February 10th, at Winchmore Hill. Soon after the kick-off Civil Service began to press, and quickly scored. Bart's, however, woke up a bit, and the game became more even, but Civil Service were not to be denied, and again scored. Bart's attacked strongly, and after several attempts by the forwards Woodbridge scored. At half-time the score stood 2-1 in favour of Civil Service. On restarting play was fairly even, and Willett soon equalised. After this the Hospital seemed unable to withstand the determined attacks of their opponents, and 3 more goals were registered, the game ending in a win for Civil Service by 5-2.

Team.—R. H. Sankey (goal); R. P. Brown, L. E. Whitaker (backs); L. Orton, A. H. Bostock, H. J. Pickering (half-backs); T. H. Talbot, E. Wethered, J. A. Willett, E. W. Woodbridge, H. N. Marrett (forwards).

ST. BART'S HOSPITAL v. NEWBURY.

Played on February 13th at Newbury. Bart's won the toss, and Newbury kicked off. After some even play, in which each goal was several times in danger, Newbury managed to score. After this Bart's did most of the pressing, but no further point was scored before half-time, though the Newbury goal-keeper had to use his hands several times. After the interval Bart's had all the best of the exchanges. Stone scored our first goal, Pickering almost

immediately putting on a second with a fine shot from half-back. Stone and Waterhouse each scored before the whistle blew, and the game ended in a win for the Hospital by 4-1.

Team.—R. H. Sankey (goal); R. P. Brown, L. E. Whitaker (backs); A. H. Bostock, H. J. Pickering, M. G. Winder (half-backs); T. H. Talbot, G. W. Stone, R. Waterhouse, E. W. Woodbridge, H. N. Marrett (forwards).

ST. BART'S HOSPITAL v. CIVIL SERVICE.

Played at Chiswick Park on Saturday, March 6th. Bart's won the toss, and Civil Service kicked off. The exchanges were at first very even. After about twenty minutes the Hospital got the upper hand, but failed to score. Civil Service, however, got away and pressed for a time. After several attempts they scored the first goal. Nothing more was scored in the first half, though Bart's repeatedly shot all round the goal. In the second half Willett almost immediately equalised through a mistake by the Civil Service goal-keeper. Even play followed and nothing more was scored, the game ending in a draw 1-1.

Team.—E. H. B. Fox (goal); R. P. Brown, L. E. Whitaker (backs); A. H. Bostock, D. S. Gerrish, H. J. Pickering (half-backs); T. H. Talbot, C. A. Robinson, J. A. Willett, E. W. Woodbridge, G. W. Stone (forwards).

INTER-HOSPITAL CUP—SEMI-FINAL.

ST. BART'S v. GUY'S.

Played on Monday, March 8th, at Leyton. The day and ground were both favourable; Bart's were without Robinson. For the first ten minutes Guy's had the best of the exchanges, but Bart's soon reversed matters, and at the end of twenty minutes Woodbridge was able to score a soft goal through a mistake by Guy's goal-keeper. Guy's persevered, and ten minutes later Hughes equalised. Manby had a good opening for Guy's, but Langton rushed out and saved; Hughes took the return and shot over. At half-time the score was "one all." Eight minutes from the resumption of play Whitcomb scored for Guy's from a centre by Manby. Bart's tried hard to get on terms, and were very unlucky in not scoring. Willett and Marrett hit the posts, and a good shot from Stone was only just saved. Guy's thus won by 2-1, and meet London in the Final.

TEAMS.

Guy's.—M. H. Barker (goal); R. W. Robson, E. A. Longhurst (backs); R. W. Hall, J. G. MacAlpin, A. E. Crosby (half-backs); P. S. Mandy, M. H. Thornley (right wing); A. Hughes (centre); L. Humphry, C. F. Whitcomb (left wing) (forwards).

Bart's.—J. M. Langton (goal); R. P. Brown, L. E. Whitaker (backs); A. H. Bostock, D. S. Gerrish, H. J. Pickering (half-backs); T. H. Talbot, G. W. Stone (right wing); J. A. Willett (centre); E. W. Woodbridge, H. N. Marrett (left wing) (forwards).

Final.—Guy's beat LONDON.

United Hospitals Hare and Hounds.

The Inter-Hospital contest was a walk over for Guy's, as they alone put a full team into the field, St. Bart's, St. Mary's, and Charing Cross being represented by one man each. We understand that a Bart's team (5) had been got together, but that they could not be spared from the Rugby team to train for the event. A Ten Mile Sealed Handicap was run, with the following result:

Finish.	Name and Club.	Net		Result of H'cap.
		Start.	Time.	
		M. S.	M. S.	
1	W. L. Baker, Guy's ...	Scr. ...	63 27	4th
2	R. M. Barron, Guy's ...	2 30	64 9	1st
3	M. A. Smith, Charing Cross ...	1 30	64 45	5th
4	A. F. Page, Bart's ...	4 0	66 27	2nd
5	F. E. Fremantle, Guy's ...	2 45	67 36	6th
6	H. W. Bruce, Guy's ...	7 0	69 58	3rd

Also ran: J. F. Robinson, Guy's, 8 min., and G. E. Mould, St. Mary's, 10 min.

United Hospitals Athletic Club.

Mr. H. C. Woodyatt, of University College, has been elected captain, and Mr. S. Mason, St. Bart's, secretary for 1897. The Inter-Hospital contest will take place on Saturday, July 10th.

Matches are being arranged with the L.A.C., Cambridge, Edinburgh, and Dublin Universities. It is hoped that hospital cricket and tennis fixtures will not clash with the Inter-Hospital sports this year. We hear that Mr. W. Vincent Wood, President of the Cambridge Athletic Club, is coming up to Bart's next term; he will be a useful addition in the mile and three-mile events.

Abernethian Society.

THE high average of attendance at the Society's meetings this session was more than maintained on February 18th, when Dr. F. W. Andrewes read his paper on "Vaccination and its Results," which was at once a lucid exposition and a destructive criticism; an exposition of the grounds for our faith in vaccination, and a criticism of the Minority Report of the Royal Commission. The paper will shortly appear in the JOURNAL, for members to reflect upon at their leisure. In the discussion which followed, Mr. Pettinson, an old member, dealt with some of the difficulties of vaccination he had experienced on board emigrant ships in tropical regions.

The third meeting for discussions, held on February 25th, was fully as successful as its predecessors. Dr. Crowley showed a case, believed to be one of gouty parotitis, which afforded good material for discussion. Mr. Langdon Brown showed a case of Friedreich's disease, or so-called hereditary ataxy, in a boy aged seven, one of a family of five, of which three are affected.

Mr. Parfitt demonstrated (for Dr. Kanthack) the method now employed in the hospital for the serum diagnosis of typhoid fever, and started a short discussion on its practical value.

Mr. Rowland explained the precautions which should be observed in the diagnosis of intra-thoracic conditions by the aid of the Röntgen rays. He clearly showed that several published results were attributable to neglect of these precautions.

Mr. Stack, in an entertaining paper, introduced a discussion on "Specialism in General Practice;" the discussion hardly maintained the high level of the introductory paper.

Mr. J. P. Maxwell, Mr. Strangeways Pigg, and Mr. J. L. Maxwell also showed specimens from various interesting cases. One of Mr. Pigg's was from a case of extra-uterine gestation in a primipara aged nineteen.

The subject of adenoids is always one of interest and practical importance, and the Society is under great obligations to Dr. Crowley for the admirable report of 200 cases presented at the meeting of March 4th. Of his 325 cases he had been able to trace out 205 and follow the results of operative treatment. The paper embodied a most valuable piece of clinical work, which we certainly hope to see published ere long. A good discussion followed, in which the merits of the respective anæsthetics and methods of operation were hotly canvassed.

The last ordinary meeting of the Society for the

Session was held on Thursday, March 11th, when some of the vexed questions concerning "Antiseptics in Midwifery" were again mooted. Mr. J. K. Murphy, in a vigorous and carefully considered paper, opposed routine douching, especially when intra-uterine. He held that this was only interfering with nature's methods. A valuable portion of his paper related to a series of 1000 cases under his care in the External Department of the Rotunda Hospital, and to the "kit" devised by himself for use in cases requiring obstetrical operations. A lively discussion followed, in which Dr. Morison strenuously defended the practice of intra-uterine douches.

If contested elections be a sign of vitality, then the Abernethian Society is alive indeed. The annual election on March 18th was signalised by a contest for every office. Considerably over 300 votes were registered, and a keen interest in the management of the Society was displayed in quarters quite unsuspected of such enthusiasm. It is much to be hoped that members will not allow this enthusiasm to cease with the contest. At 9.30 the scrutineers returned with the result of the poll, and the President declared the following gentlemen duly elected for the ensuing Session :

Presidents : Mr. HUSSEY and Mr. LANGDON BROWN.

Vice-Presidents : Mr. HORDER and Mr. A. L. ORMEROD.

Hon. Secretaries : Mr. HEWER and Mr. THURSFIELD.

Additional Committeemen : Mr. TALBOT and Mr. J. S. WILLIAMSON.

During the counting of the votes the subjoined report of the outgoing Committee was presented to and adopted by the meeting.

In presenting their annual report your Committee congratulate you on the conclusion of a successful Session. The average attendance at the ordinary meetings of the Society has greatly increased, being 38, while at each of the three addresses the attendance has exceeded 100.

Since the annual general election one change has occurred among the officers, Mr. Sinclair Gillies, M.B., having been unanimously elected President, to fill the vacancy caused by the resignation of Mr. W. R. Stowe.

At the suggestion of Dr. Kanthack, a slight alteration has been made in the arrangements for clinical evenings. At each of these meetings short communications on subjects clinical and pathological have been made, in addition to the ordinary features of a clinical evening. Your Committee desire to express their thanks to Dr. Kanthack for much kind help in connection with this arrangement, to the success of which he has additionally contributed by communicating some of his unpublished researches.

Your Committee decided to make the Midsummer meeting in some form a celebration of the Jenner Centenary, and at their request Dr. Gee delivered an address on "The Conflict of Medicine with the Small-Pox."

Mr. Howard Marsh opened the 102nd Session of the Society's proceedings on October 8th, 1896, with an address on "The Abernethian Society in its relations to the Hospital and Medical School."

The Mid-Sessional Address on January 14th, 1897, was delivered by a former member of the Hospital, Dr. E. G. Browne, Fellow of Pembroke College, Cambridge. He chose as his subject "A Chapter in the History of Cannabis Indica."

As to the ordinary meetings, in deference to the expressed wish of many members, your Committee have attempted to get junior members of the Society to contribute papers, with but partial success. They wish to point out, therefore, that the scanty contributions from junior members is due to unwillingness on the part of such members to read papers, rather than to unwillingness on the part of the Committee to invite them.

The seventeen ordinary meetings have been thus divided. Papers have been read on fourteen evenings: of these two have been by members of the teaching staff, three by members of the junior staff, and six by former members of the teaching and junior staffs; three have been read by students. The remaining three evenings have been devoted to clinical and pathological discussions.

By arrangement with the editor of the Hospital JOURNAL, eight of the papers and addresses either have been or are about to be published in its pages. The falling off in entrance fees has rendered it necessary for the Committee to stop, for a time at any rate, the publication of separate reprints. They regret this necessity as it entails the temporary abandonment of their predecessors' scheme of publishing a volume of Abernethian pamphlets.

It is, in fact, only on turning to the financial position of the Society that your Committee have any unsatisfactory report to make. The falling off in the entry of students this session has naturally led to diminished receipts in entrance fees, the main source of income. Against this, they have had to face expenses in no wise diminished. They wish to point out, however, that the deficit is really due to liabilities incurred prior to this financial year.

Sir Astley Cooper.



R. R. HENSLOWE WELLINGTON, of Wisbech, has very kindly supplied us with a copy of an autograph letter written by Sir Astley Cooper before he obtained his baronetcy. The letter was folded and stuck down, as was customary in the pre-envelope days, with a black wafer. No one can but admire the general straightforwardness of the letter, with its definite and precise statements. The letter is as follows :

Mr. Astley Cooper presents his compliments to Mrs. J—, and informs her that the result of his examination of Miss J— is as follows :

There is no disease of ye joint of ye Collar Bone, but merely a relaxation of ye Ligaments which permits the Bone to rise from— * socket.

The Collar Bone is curbed forwards.

The Ribs on ye right side are more than usually prominent, so as to throw ye bosom on that side forwards, but there is no disease in these bones, excepting weakness, which allows of their form being changed.

The Spine is very slightly incurvated in ye shape of ye italic S.

The cause producing these defects is deficiency of Air and Exercise and inadequate Nourishment and want of regulation of ye bowells.

The means of affording relief and preventing an increase of ye deformity are,

First. To encourage exercise in walking, dancing, and on Horseback—changing the Pommel of ye Saddle daily.

Secondly. Avoiding all constrained positions for any length of time, as in writing, driving, or working.

Thirdly. The back should be washed every morning with tepid Water containing Salt in ye proportion of one ounce of salt to one pint of water, and it should then be rubbed with a coarse towell—Heat 95.

Fourthly. The diet should be nutritious, viz. an egg with

* Black wafer.

ye breakfast, cold meat between breakfast and dinner, meat before pudding at dinner, a glass of port wine after it.

Fifthly. The Bowells must be carefully regulated by giving 5 Grains of Rhubarb at night.

Sixth. Braces should be worn over ye Shoulders.

(Here was a roughly-drawn diagram illustrating the kind of braces required to draw the shoulders back.)

Seventh. An inclined plane will be useful, used for twenty minutes twice per day.

SPRING GARDENS.

Appointments.

ANDERSON, J. SEWELL, M.R.C.S.Eng., L.R.C.P.Lond., appointed Resident Assistant Medical Officer to the Hull Corporation Asylum.

DAVEY, E. L., appointed Medical Officer for the Walmer District of the Eastry Union, *vice* R. S. Davey, M.D.St.And.

FOULERTON, A. G. R., F.R.C.S., appointed Pathologist to the Chelsea Hospital for Women.

WHITE, C. P., F.R.C.S., appointed Pathologist to the General Hospital, Birmingham.

PULLEN, RALPH S. McD., M.R.C.S., L.R.C.P., appointed Surgeon to the Provident Institution of the Royal Albert Hospital, Devonport, and Honorary Anaesthetist to the South Devon and East Cornwall Hospital, Plymouth.

WRANGHAM, J. M., M.B., B.C.(Camb.), appointed Fourth Assistant Medical Officer to the Wadley Asylum, Sheffield.

DRUITT, A. E., M.R.C.S., L.R.C.P., appointed Assistant Medical Officer to the Chelsea Infirmary.

HARRIS, N. H., M.R.C.S., L.R.C.P., appointed Junior Resident Medical Officer to the Stoke Newington Dispensary.

GURNEY, ALEX. C., M.B.(Lond.), M.R.C.S., L.R.C.P., appointed Senior House Surgeon to the Blackburn and East Lancashire Infirmary.

LOWNE, B. T., M.D.(Durh.), F.R.C.S., appointed Medical Officer for the Third Sanitary District of the Hartley-Witney Union.

ROBBS, E. C., B.Sc(Lond.), M.B.(Camb.), M.R.C.S., appointed Medical Officer in the Workhouse of the Gravesend and Milton Union.

MARSHALL, HOWARD, M.B., B.C.Camb., has been appointed Medical Officer for the No. 3 Sanitary District (Bexhill) of the Battle Union.

Surgeon-Captain HUGH RAYNER, M.B., is transferred from the Grenadier Guards, to which he was appointed April 14th, 1886, to the Royal Horse Guards, February 13th.

LANGDON, H. C. T., M.R.C.S., L.R.C.P., appointed House Surgeon to the Hastings, St. Leonards, and East Sussex Hospital.

HAYNES, G. S., M.R.C.S., L.R.C.P., appointed House Surgeon to the Belgrave Hospital for Children.

MAY, H. J., M.B., B.C.(Camb.), appointed House Surgeon to the Royal Surrey County Hospital, Guildford.

NETTLE, WILLIAM, M.R.C.S.Eng., L.S.A., reappointed Medical Officer of Health to the Liskeard Town Council.

PRICE, F. E., M.R.C.S., L.R.C.P., appointed House Surgeon to the West London Hospital.

FLAVELLE, J. M., M.R.C.S., L.R.C.P., appointed House Physician to the West London Hospital.

HARRISON, L. K., M.R.C.S., L.R.C.P., appointed Assistant House Physician to the Metropolitan Hospital.

Prizes.

JUNIOR PRACTICAL ANATOMY, 1897.

- | | |
|-----------------------|-----------------------|
| 1. Elmslie, R. C. | Treasurer's Prize. |
| 2. Read, W. R. | Certificate of Merit. |
| 3. Love, H. | " |
| 4. Gröne, F. | " |
| 5. Raw, H. H. | " |
| 6. Slade, H. J. | " |
| 7. White, F. N. | " |
| 8. Worthington, R. T. | " |
| 9. Ladell, E. W. J. | " |
| 10. Thomas, A. E. | " |

SENIOR PRACTICAL ANATOMY, 1897.

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|-----------------------|-----------------------|
| 1. Compton, A. T. | Foster Prize. |
| 2. Williamson, J. S. | Certificate of Merit. |
| 3. Lister, A. E. | " |
| 4. Winder, M. G. | " |
| 5. Ridout, C. A. S. | " |
| 6. Pridham, A. T. | " |
| 7. Tweedie, A. R. | " |
| 8. Whitaker, R. H. R. | " |
| 9. Newman, J. C. | " |
| 10. Seagrove, G. M. | " |

HARVEY PRIZE, 1897.

Awarded to Williamson, J. S.

Certificates to Lister, A. E.; Ridout, C. H. S.

HICHENS PRIZE, 1897.

Awarded to A. Gordon Ede.

Examinations.

FIRST CONJOINT.—*Chemistry and Physics*.—A. M. Dalzell, S. de Carteret, A. B. Edwards, C. Fisher, A. L. B. Green, H. W. Pank, J. C. Sale, R. Thompson, J. A. West, H. Whitwell, S. R. Dudley.

FIRST CONJOINT.—*Pharmacy*.—H. C. Adams, R. Bigg, E. S. E. Hewer, N. H. Joy, J. L. Morris, E. F. Palgrave, A. B. Pugh, and V. S. A. Bell.

FIRST CONJOINT.—*Etology*.—C. Dix, T. H. Fowler, H. P. Margetts, J. K. N. Marsh, J. C. Sale, A. E. Soden.

SECOND CONJOINT.—*Anatomy and Physiology*.—T. W. Brown, H. Burrows, W. P. Dyer, H. W. Illius, J. W. Illius, G. J. A. Leclezio, J. O'Hea, G. H. Horton, R. Walker.

SECOND CONJOINT.—*Anatomy*.—E. F. Crabtree.

SECOND CONJOINT.—*Physiology*.—W. M. James.

PRIMARY L.S.A.—*Biology*.—C. F. Bluett. *Materia Medica*.—G. R. Lucas, C. C. Morgan. *Anatomy*.—T. P. Allen, C. Fisher, J. E. Griffith, D. Jeaffreson, T. Young. *Physiology*.—T. P. Allen, C. Fisher, W. H. Goodchild, J. E. Griffith, D. Jeaffreson, T. Young.

Obituary.

OLIVER PEMBERTON, F.R.C.S.

WE regret that we have to record the death of Mr. Oliver Pemberton, Coroner to the City of Birmingham, and Consulting Surgeon to the General Hospital. He died on March 7th at Whitacre, near Birmingham, after a short illness, at the age of seventy-two. Mr. Pemberton was the son of a Birmingham manufacturer, and was born in 1825. He was educated at King Edward's School, and at the age of seventeen began his medical career as apprentice to Mr. D. W. Crampton, one of the surgeons of the General Hospital. Shortly afterwards he entered as a student of St. Bartholomew's, pursuing his studies under such distinguished teachers as Lawrence, Stanley, and Burrows. He became a Member of the Royal College of Surgeons in 1847. After qualification he returned to Birmingham, and became Surgeon's Assistant to the General Hospital. In 1852 he was elected Honorary Surgeon to the General Hospital, a position which he held for forty-one years, till 1891, when he was elected coroner. He was throughout this time a very active teacher in the Birmingham Medical School, holding from 1853 to 1858 the Professorship of Anatomy at Queen's College. From 1867 to 1892 he was one of the Professors of Surgery. In 1878 he became a Fellow of the Royal College of Surgeons, and in 1885 was elected to the Council of the College, a position which he held up to the time of his death.

In addition to holding the position of coroner, he was at his death J. P. to the County of Warwick, Consulting Surgeon to the Skin and Lock Hospital, Birmingham, and ex-President and Emeritus Professor of Surgery to Mason's College. Amongst his writings are *Clinical Illustrations of Cancer*, published in 1867, the *History, Pathology, and Treatment of Melanosis*, 1858; *Excision of the Knee-joint*, 1859. He gave the Address on Surgery at the Birmingham meeting of the British Medical Association in 1872, and in 1884 he delivered the Ingleby Lecture on "The Operative and General Treatment of Cancer in the Female Breast." He contributed, moreover, many papers on surgical topics to the *Lancet* and *Medico-Chirurgical Transactions*. In 1894, he gave the Bradshaw Lecture on "The Influence and

Authority of Professor Syme in Surgical Science." In October, 1889, the Abernethian Society of our School had the pleasure of hearing from him an introductory address on "The Progress of Surgery—a Retrospect of Forty Years," an address teeming with useful information and interesting personal anecdotes of the most distinguished surgeons of the time. Mr. Pemberton was a most ardent admirer of Sir James Paget, of Professor Syme, of Sir William Laurence, and of Sir William Savory.

Mr. Pemberton married in 1851 the daughter of Mr. Daniel W. Harvey, M.P., and leaves his widow two sons and three daughters.

On going to press we regret to hear of the death, on March 13th, of Mrs. Pemberton, the widow of Mr. Oliver Pemberton, in her seventieth year.

Reviews.

STUDENTS' MEDICAL DICTIONARY. By GEORGE M. GOULD, A.M., M.D. 8vo. Price 14s. London: H. K. Lewis. Tenth Edition.

This excellent work needs little introduction from us. The present edition has been to a great extent re-written and enlarged. The definitions are clearly and succinctly given, and should be of great assistance to anyone beginning the study of medicine, or of its more specialised branches. In some respects the book is more than a simple dictionary. Several useful tables are given, not the least useful of them, in the present state of nosology, being a "table of eponymic diseases." The difficult matter of pronunciation has been treated with fair success, but many of the methods of pronunciation given are rather those in use on the other side of the Atlantic than those we are accustomed to hear in the London medical schools. We commend the book to those who require a Medical Dictionary, and feel confident that they will find all they need in the work before us.

Births.

BENJAMIN.—On March 27th, at The Old Hall, Dorrington, Shrewsbury, the wife of J. K. Kinsman Benjamin, M.R.C.S., L.R.C.P., of a son.

DOVE.—On February 15th, at Stapleton Hall Road, Stroud Green, the wife of Percy W. Dove, M.B.Lond., M.R.C.S., L.R.C.P., of a daughter.

ECCLES.—On March 25th, at 124, Harley Street, the wife of W. McAdam Eccles, M.S., F.R.C.S., of a son.

MOORE.—March 5th, at 37, Lee Road, Blackheath, the wife of Edward James Moore, M.A., B.M., B.C.L.Oxon, of a son.

NEWINGTON.—On the 9th March, at The Grange, Edenbridge, Kent, the wife of Charles W. H. Newington, M.R.C.S., L.S.A., L.R.C.P., of a son.

NIAS.—March 8th, at 5, Rosary Gardens, South Kensington, the wife of J. B. Nias, M.D., of a daughter.

Deaths.

PEMBERTON.—March 7th, at his residence, the Quarry House, Over Whitacre, Warwickshire, Oliver Pemberton, F.R.C.S., J.P., Coroner for the city of Birmingham, in his 72nd year.

PEMBERTON.—On the 13th March, at the Quarry House, Over Whitacre, Warwickshire, Anna, widow of the late Oliver Pemberton, F.R.C.S., J.P., Coroner for the city of Birmingham, and only child of the late Daniel Whittle Harvey, M.P. for Colchester, and Chief Commissioner of Police for the City of London, in her 70th year.

ACKNOWLEDGMENTS.—*Guy's Hospital Gazette*, *St. George's Hospital Gazette*, *St. Thomas's Hospital Gazette*, *St. Mary's Hospital Gazette*, *The Guyoscope*, *The Student (Edinburgh)*, *The Nursing Record*, *The Charity Record*, *The Hospital*.